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THE LORD'S SUPPER

COMPILED AND EDITED BY

JOHN L. BRANDT

"THIS DO IN REMEMBRANCE OF ME."

FOURTH EDITION

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Lords' Supper

PREFACE.

Jesus the Christ, the Son of God, instituted the Lord's Supper just prior to his death ; he gave the Apostles bread to eat and wine to drink in remembrance of him, and by precept and example commanded them to teach all who believed on him to do the same. After his resurrection and ascension the celebration of the Supper began with the rise of the Church. That generation observed it under the protest and persecution of both Jews and pagans, and the tyrannies of Nero. The first century closed with Trajan wearing the imperial crown of Rome.

In the second century more people loved Christ and celebrated his Supper than during the first ; they celebrated it, notwithstanding many were imprisoned, fined, punished, starved, and burned.

The third century was marked by the reign of Diocletian. He mightily persecuted the Christians, from the tender virgin to the old man and woman ; yet the Lord's Supper was observed by his faithful disciples.

In the next generation Constantine was the emperor. He greatly encouraged the spread of the Christian religion ; Christians were found in cities, fort-

resses, islands, provinces, the wards of Rome, the palace, the senate, the public places and in the armies. Wherever found, they assembled together and faithfully observed the Supper. Wild beasts could not tear away their remembrance of Jesus; dungeons could not obscure it; fagots could not burn it; the waters could not overflow it, and swords could not separate it from their hearts.

Though Italy be invaded and Mohammed have glory; though the battle of Hastings be fought, and Ireland be subdued; though Bruce be crowned the king of Scotland, and Henry IV. the king of England; though the Pope sit in his Vatican and the priests sell indulgences, yet the Lord's Supper is observed.

Martin Luther is born; Protestantism begins; martyrdom reigns; wars ensue; righteous blood is shed; America is discovered; modern history begins and universal intelligence holds sway, yet the Lord's Supper is observed everywhere by his faithful followers.

The bright pensive dream of ages—the eighteenth century—which marks the age of liberty—liberty of speech, press and worship—and the nineteenth century, with its practical achievements, with its great inventions, free education and happy homes, dawn upon the world, and still the Lord's Supper is observed by more people, in more lands, and in more love than ever before.

Although early civilizations were wrecked, thrones

crumbled, commandments of men were taught, anarchies reigned, wars were waged, and science and art lifted their light on the nations, yet this glorious institution has always been kept.

✓ This simple request, made over eighteen hundred years ago, has been heeded during all these ages. In huts, in cottages, in palaces, in private homes, in public places, in churches and cathedrals, this Supper has been celebrated: It has been kept by the sick and the strong, the poor and the rich, by soldiers and generals, peasants and kings, slaves and masters, farmers and merchants, poets and scholars.

There is not a Lord's day but tens of thousands of Christian people partake of these sacred emblems. All other institutions which were in existence when Christ was on earth have perished, yet this simple ordinance is still celebrated; and the Scriptures state that it will be celebrated—proclaiming the Lord's suffering and death—until He come again to drink it new with us in His Father's kingdom.

The Church, the Bible, Baptism, the Lord's Supper and the Lord's Day, are undeniable monuments and witnesses of the life, character, words, works, death and resurrection of Christ. Monuments are built on facts. When we celebrate on the Fourth day of July the signing of the Declaration of Independence, we commemorate a fact that occurred. When we celebrate the Lord's Supper, we commemorate an

actual event, the death of Christ, which occurred over eighteen hundred years ago.

To furnish a volume giving the views of the Lord's Supper as held by the leading religious bodies of the world ; to furnish a variety of fresh and suggestive thoughts on nearly every phase of the subject as viewed by the various theologians ; to aid those who frequently serve the emblems in making the service sweet, impressive and scriptural ; to aid in perpetuating an ordinance which, in its history and in its significance, establishes the central truths of Christianity and overthrows the combined arguments of infidelity ; to add testimony to the witness of that greatest of all events, the death of Christ ; to carry joy to the hearts of those who love to commune with the Lord ; to prepare a homiletic book which I hope will supply a need in Biblical literature, and thus to serve God, are my purposes in preparing and presenting this volume to the public.

All the leading religious bodies were given an equal opportunity to furnish contributions for this volume. I am truly grateful for the hearty co-operation and liberal responses with which I have met in every direction, in collecting the matter in the following pages.

JOHN L. BRANDT.

July 1, 1889.

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SCRIPTURES TOUCHING THE SUPPER.

Matt. xxvi. 26-30 : And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung a hymn, they went out into the mount of Olives.

Mark xiv. 22-26 : And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives.

Luke xxii. 19, 20 : And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my

body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Acts ii. 42: And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Acts xx. 7: And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

I. Cor. x. 16, 17 21: The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. . . .

Ye can not drink the cup of the Lord, and the cup of devils: Ye can not be partakers of the Lord's table, and of the table of devils.

I. Cor. xi. 20-34: When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? . . . For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is

broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood, this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

THE LORD'S SUPPER.

ABSENCE FROM THE LORD'S SUPPER.

The bread represents the broken body of our Lord. The wine represents his shed blood. In receiving the bread and wine, symbolically we receive Christ. By faith we take the Lord Jesus into our hearts, and we feed on him who is the "bread of life." Thus we attest our belief in a crucified Redeemer, and proclaim our acceptance of Christ crucified as our only and true Saviour; refusing the bread and the wine, to all outward appearance we refuse Christ.

We can not turn our back on the Lord's Supper, by refusal to partake when present, or by absence, if presence be possible, without a seeming denial of Christ, and certainly a disobedience to Christ, who said to his disciples of every age till he come again: "Do this."

If we turn away from the holy Communion, and decline the consecrated elements, we turn away from Jesus and deny him before men. Sometimes we plead "unworthiness," and quote the Apostle Paul, in I. Cor. xi. 29; but the unworthiness Paul speaks of, is the unworthiness of eating like a glutton and drinking like a wine-bibber. None of us fall under Paul's con-

demnation; for we attempt no such eating and drinking. Approaching the table reverently and trustfully, we do not eat and drink unworthily in Paul's sense. We may feel unworthy, and truly so. Then we may remember that "worthy is the Lamb that was slain," and through him receive all gifts from God of which we are worthy. We are not worthy of any blessing from our Father's hand. Christ has commanded us to take the Communion, and our unworthiness will but be increased by our disobedience.

Our duty is, "truly and earnestly to repent of our sins," to be in "love and charity with our neighbors," to "follow the commandments of God," and to "walk in his holy ways"; and this we must do if we are Christians and have a hope of heaven, and mean to "draw near with faith, and take the holy sacrament to our comfort."

Our duty is to receive the Communion, because we thus confess Christ. Our duty is to receive the Communion, because thus we please Christ. Our duty is to receive the Communion, for thus, by faith, we take Christ into our hearts, and feed upon him, remembering his word: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

REV. J. C. FLOYD; *Pastor M. E. Church, Albion, Mich.*

THE ADAPTABILITY OF THE EMBLEMS.

The writings of the Old Testament are not the only testimonies that Jesus is the Christ, the Saviour

of the world. Nor are all the evidences of his Messiahship to be found in the declarations of the prophets, and in the miracles he wrought. There are many other proofs of his rightful claims before our face and eyes—and that daily.

One of these is the institution called the Lord's Supper. Jesus showed his divine character by the choice he made of the kind of elements to be used when his people assembled to commemorate his sufferings and death.

If Christ had been only a man, with a man's view and understanding, it is possible that he might have been able to adapt himself, and the things of his kingdom, to his own race, time and land.

This institution shows how different were his nature and knowledge, from those of the other citizens of Judea. I suppose all agree, that whatever the Saviour commands to be done, is right.

Suppose, then, Jesus had said to his disciples: "Take an apple as the representation of my body, and its juice as a representation of my blood." Suppose he had left us word to divide the apple into two parts, and to take one of these halves and separate it into as many parts as may be needed for the company assembled, and to take the other half and press out the juice of it; and said: "Let these be taken to represent my broken body and shed blood." If Jesus had commanded this, all agree that our compliance would be right as an expression of our loyalty to him. A little reflection, however, shows us that the Saviour would have designated elements which can not always be obtained. The institution would thus lack one of the essential characteristics of the religion which is for

all times, all nations and all countries. There are many places where the apple does not grow, and in making choice of it, Jesus would have given evidence of not knowing the end from the beginning. What of the bread and wine—the emblems chosen? There is no place where man can live continually where the vine does not grow, on which the grape is found from which the juice is obtained, the emblem of the blood of Christ. The same is true of the bread. There is no place in the wide world, where man can make a home, in which the materials are not found with which to make the bread—the emblem of Christ's body. Thus, in the materials chosen, and in the preservation of the Lord's Supper as an institution to the present hour, we have a monument of witness to the name, claims, and character of him who is, at the same time, David's Son and David's Lord.

PROF. J. A. BEATTIE, *Oskaloosa College, Iowa.*

THE PERFECT ADAPTATION.

We are now assembled at the table of the Lord, to commemorate his dying love. Here we are forcibly reminded of the price of our salvation.

In that night in which our Redeemer was betrayed he took a loaf and gave thanks, and brake it, and gave it to his disciples, saying, Take, eat, for this is my body, which is broken for you; do this in remembrance of me. The simplicity and perfect adaptation of the Lord's Supper to its intended object, is truly

wonderful. No meretricious, ornamental, or circumstantial display, or ostentation, should ever be permitted to appear, to cope with, or to rival, or in any way attract attention from the emblems chosen, or the object mentioned. The loaf and the cup are the emblems chosen. As symbols these represent the sacred body of our Lord, given and broken—slain for us, as the true antitypical Lamb of God, that taketh away the sin of the world. Inspiration affirms, Without the shedding of blood there is no remission. All the victims on patriarchal and Jewish altars slain, could never take away sin, or reconcile a soul to God.

“ But Christ the heavenly Lamb,
Takes all our sins away ;
A sacrifice of nobler name,
And richer blood than they.”

I am more and more impressed with the wonderful wisdom manifested in this institution of the Lord Jesus. The facts of the gospel by which we are saved, are always brought to remembrance by the emblems which the Saviour has appointed. Take these facts away from the gospel, and from the Bible, blot them from the knowledge and memory of mankind, if such a thing could be, and the world is forever lost—the salvation of man, and the glory of the gospel, and the Bible are no more. “Do this in remembrance of me.” Remembrance of Christ is the immediate design and object of the Lord's Supper. Jesus Christ, who revealed God's love and his own to us, in his sufferings and sorrows, in his life and his death for our redemption, claims the warmest and highest place in our hearts.

"O Mem'ry, leave no other name
But thine, recorded there."

L. B. AMES, University Place, Iowa.

ADVANTAGES ARISING FROM OBEDIENCE TO THIS COMMAND OF CHRIST.

1. The soul will be strengthened.

"They that wait upon the Lord," etc.

2. Christ will be increasingly precious.

The more we know, and hear, and meditate, etc.,
the more we shall admire and love him.

3. Holiness will be increased.

Sins pardoned. Satan vanquished. World overcome, etc. Meetness for heaven increased.

4. Heaven will be desired.

"Good to be here," "This the house of God,"
etc. "And if our fellowship," etc. Frequent communion on earth will lead us to desire perpetual communion in heaven.

Appleton's Sketches (Selected).

THE ALTAR WITHOUT THE SACRIFICE.

So truly sacred an occasion is the time of the observance of the Lord's Supper, that meditations the most profoundly serious, and the most touchingly solemn, should possess the mind of every participating

child of God. This Christ-given, this blessed monumental institution, demands a suitable frame of mind and heart, and naturally tends to inspire the believing soul with religious awe. We are so formed by our Creator, that the memorial of a friend who is no more, the token of a love that is past, has a wonderful and peculiar influence over our affections. The smallest relic acquires a wonderful value, and vividly calls up to us a history, on which, with the undivided energy of concentrated thought, the mind delights to dwell.

The "first day of the week"—how fitting the time for such a memorial—a risen Saviour—the fetters broken—death vanquished—the captive free—the heart filled with the joy and power of an endless life. The institution and the occasion are inseparably connected. To attempt to keep the Lord's day sacred to the worship of God, and to neglect this memorial of the death of Christ, is to disregard the true spirit and genius of the day as taught by the Holy Spirit in the Word of God. In this institution we recognize the death of the Saviour for our sins, and in the continuation of its observance on the first day of the week we look forward to his second coming, when he shall have completely finished his mediatorial work.

Christ's death and cross must be elevated above all things, as that death is the essence of God's love, the very soul of redemption, and the life-blood of salvation. The service of the Lord's day, without the emblems of the death of the Saviour, is the sanctuary altar without the sacrifice. Testimonies of the most eminent Christians show that the early followers of Christ sacredly kept this ordinance weekly, during

several of the first centuries of the Christian era. We have the precedent and example of those who lived nearest the earthly ministration of its Author. As to its weekly observance, it has, at the same time, the signet of divine authority upon it, and the impress and superscription of the Son of God for its continuation, when he solemnly established it in person, and enjoined it in the affectionate command, "This do in remembrance of me."

T. H. BLENUS, *Savannah, Ga.*

THE APOSTOLIC PRACTICE.

At the beginning, on the Lord's day, the apostles and ancient Christians commemorated the crucifixion of our Lord Jesus Christ by partaking of the emblematic objects, which brought fresh to their memory the mangled body and shed blood of Him who purchased salvation for all mankind.

If the ancients revered this divine and heavenly institution, why should not the Christians of to-day? Paul, who perfectly understood both the Jewish and Christian institutions, tells us that there is in the Christian temple a table appropriately called the Lord's table.

This table was introduced and established by Christ himself (Matt. xxvi. 26). Every Christian should present himself in the name of our Lord and Saviour on the day of his resurrection to commemorate the great plan of human redemption.

It is our privilege and duty to commemorate, every

Lord's day, the death and sufferings of our Lord Jesus Christ by partaking of the loaf and the cup. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I. Cor. xi. 26).

And that church which does not make preparation or provision for the Lord's table is guilty of laying aside the command of Christ: "Do this in remembrance of me" (Luke xxii. 19).

We plainly see that Christ was soon to leave his disciples in this world only to appear the second time without a sin-offering unto salvation; and that they were to meet together during his absence to perpetuate and keep in remembrance the great Reconciler until he should come again.

The Lord's Supper should be celebrated with reverence, simplicity and with the utmost sincerity.

Every Christian should be a partaker of this holy and divine ordinance. If an individual professes to be a child of God and does not commune with the Christ and his disciples, he has no part with Christ. For he says: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John vi. 53).

JOHN R. SMITH, *Kansas City, Mo.*

THE APPETITE FOR SPIRITUAL FOOD.

Behold what honor the blessed Saviour has conferred upon us in that he has judged us capable of responding to the love of God. Every step heavenward is inspired by God's goodness. It is luminous in every

word and act of our Lord and Master. It constitutes the power of the gospel. In the Lord's Supper it reaches the heart through every sense. The disciples saw the Saviour take the loaf in those hands, the indelible benedictions of which will be heralded through all time ; those hands that were shortly to be torn with iron. They heard him give thanks, and they received and ate the loaf. And who that drinks of this cup can fail to see through the lapse of ages the five streams of salvation flowing from the love-laboring feet and hands and the fleshly heart of Jesus. All of which only shadows forth the spirit of Jesus crushed under a consciousness of his rejection by the nation he came to save, the nation that knew not the hour of their merciful visitation, and having received the grace of God, received it in vain. Not only does this ordinance proclaim the grace of God more impressibly than any voice that has reached the human ear, but every institution in his appointments repeats it. For are we not baptized into Christ's death and raised in the likeness of his resurrection? And do we not observe the first day of the week? It seems impossible that we should lightly esteem this impressive ordinance, when we remember that it consummates a life that has no duplicate in this world. No other was all benevolence, a life of self immolation. "Scarcely for a righteous man will one die: yet peradventure, for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

It was not only necessary that God should love us as he did, but it was indispensable that we should be made to understand it. To know God is eternal life. It was only through Christ that we could be made ac-

quainted with him. As we are constituted, our dull hearts are only reached by suffering. Hence the typical Calvary in the large upper room. What tenderness. What profound sympathy. He felt his disciples' bereavement even more than the wine-press he had to tread alone while he was staining his raiment with blood. Hence the heart-melting appeal: "Do this in remembrance of me." Do we feel the appeal? This is a test of our right to a place at the table. Whoever can eat of this loaf and drink of this cup in the spirit of its Author, is not only invited, but dishonors the giver of the invitation by its neglect. The appetite for spiritual food is the best proof of its adaptation.

C. BULLARD, *Lynchburg, Va.*

APPROPRIATE MODE. SEASON AND EMBLEMS.

The observance of this ordinance should, as far as practicable, harmonize with its original institution, both as to the mode and time of receiving, and also as to the elements employed. "They sat at meat." The position was such as was customary in the Orient. They sat at a table in a reclining position when partaking of their usual meals. So we moderns should in like manner receive it as we are accustomed to sit at table at our ordinary meals. This may not accord with the usage of churches with Episcopal form of government, and yet uniformity is desirable as far as possible, so as to preserve due decorum in the administration of

the ordinance. Posture, however, does not affect the validity of the sacrament. All depends on the spirit in which the communicant receives the Supper. Some latitude must, therefore, be conceded in relation to the manner in which the rites and ceremonies of the church are to be observed; and while we hold that kneeling may be most expressive of humility, we are of the opinion that the communicant should be allowed the liberty of receiving the elements standing, sitting, or kneeling.

As to the time of observing this ordinance, if we keep in mind the time of its original institution, the evening would seem appropriate. The Lord's Supper was instituted "in the same night in which he was betrayed." And no one conceives of a "Supper" as appropriate in the morning or early part of the day. St. Cyprian says: "It was not in the morning, but after supper, that the Lord offered the mingled cup. It behooved Christ to suffer about the evening of the day, that the very hour of sacrifice might show the setting and the evening of the world. We celebrate the resurrection of the Lord in the morning." While the most appropriate time, therefore, is in the evening, or at night, it would be well nigh impossible to properly "keep the feast" in the evening, where the membership of any church is widely scattered. In the darkness of the night the aged or infirm would be unable to participate on account of distance and the lateness of the hour. So those churches thus situated must adapt the time of administering the ordinance to the circumstances and convenience of the communicants. Locality, practicability, environment must largely govern as to the proper or best time to observe this memorial.

As to the elements or emblems used. The "unleavened bread" of the passover would seem to intimate that such should be used. As to the much controverted subject, the character of the wine used, it is claimed by some that it cannot be determined whether fermented or unfermented wine was used at the Passover. What was the Jewish usage? Was it in harmony with the spirit of the Passover that nothing leavened, or in any degree affected by the process of decomposition or fermentation, should be used on the occasion? We have the right to assume that the unfermented juice of the grape was used at the original Lord's Supper, and such only ought to be used on sacramental occasions. The "first ripe grapes"—"grape clusters"—were formed at the season of the Passover. It must be borne in mind that the term "wine" is never used in the New Testament in connection with the sacrament of the Lord's Supper. This "fruit of the vine," the "cup," are the terms used. The blood of the grape most fitly represents the blood of him who "was bruised for our iniquities." Cyprian very properly says: "When the blood of the grape is mentioned what else is set forth than the wine of the cup of the blood of the Lord? Just as the drinking of wine cannot be attained to unless the bunch of grapes be first trodden and pressed, so neither can we drink the blood of Christ, unless Christ had first been trampled upon and pressed, and had first drunk the cup of which he should also give believers to drink." (Ante-Nicene Fathers, Vol. 5, 360.) As to the notion that water can be used; Cyprian says: "I wonder very much whence has originated the practice that contrary to evangelical and apostolic description

water is used in some places in the Lord's Supper, which water by itself cannot express the blood of Christ." (Ante-Nicene Fathers, Vol. 5, 361.)

GEO. R. HAIR, A. M., *Presiding Elder M. E. Church, Mankato, Minn.*

AROUND OUR FATHER'S TABLE.

We now come to the most important part of this delightful service. We sit around our Father's table, as members of a common family.

We come now to a common table, spread as a banquet to kings and priests. This is no ordinary privilege which we enjoy to-day. It is a memorial feast. And such viands. He who prepared it and invites us to partake, says: "This is my body broken for you. This is my blood shed for you." With what solemnity of mind, and singleness of heart, we should, therefore, eat of this bread and drink of this cup: Here we have a representation of his body broken for us, and his blood shed for us. The loaf representing his body—first whole, then wounded for our sins. The cup representing his blood—once his life, but now poured out to cleanse us from sin. The ties that here bind us to him, and to one another, spring from eternal love, and are revealed in blood. Here we commemorate the love which reconciled us to God, and bids us live to him who died for us.

As we jointly partake of these blessed emblems, let us unitedly resolve to become more like him in spirit

and in life now, that when we come to see him as he is we may be like him, and ever shine in the radiance of his glory. As this loaf and this cup are handed to you, they seem to ask, in the loving voice of Jesus, "Do you remember me?" By our acceptance and participation, we answer him in actions that speak louder than words: "Yea, Lord, thou knowest I am thine." Let us then remember our strength, remember our King, and hold fast, our hope unshaken to the end. Let us give thanks.

H. B. SHERMAN, *Evangelist, Lock Haven, Pa.*

AT PEACE.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. v. 23-24).

The Jewish sacrificial altar, to which our Lord here refers, was a type, or symbol, of his atoning death. So, also, is the institution of the Lord's Supper. As the former pointed forward to that all-important event, the latter points backward to it.

The forgiveness of sins was through the Lamb of God; but our Lord teaches that the Jew might not participate in that atonement, by coming to the symbol, unless he first sought out the wronged brother and became reconciled.

How much less can a Christian come to the later

and more perfect symbol of the shed blood of Christ, and find forgiveness without being reconciled to his offended brother. If, then, we come to the Lord's table, and there remember that a brother has aught against us, we should certainly leave that sacred place and become first reconciled to the brother.

"So far as in you lies," you must be at peace with all men, as well as at peace with God, if the Spirit of the Master is to dwell in you, and make this simple ordinance a communion, a oneness between you and himself.

C. B. EDGAR, *Brooklyn, N. Y.*

BESIDE THE MONUMENT.

Men have built monuments everywhere, in every century, and for everything. Monuments of shame, folly and crime; of purity, patriotism and piety; of fame, glory and greatness; of valor, vanity and victory; of labor, motherhood and love. These awaken gratitude, love, devotion—awaken piety or blasphemy, love or hatred, patriotism or treason, as may have been the character for whom the monument was builded.

^{And} We are standing beside the monument of love. Mother lies beneath this sod, this marble. We have come with fresh flowers, choice and fragrant, to beautify the bed that holds this sacred dust. We read again the tender words engraved upon the stone. And while we read, childhood comes again. The voice of the long ago sings its lullaby, our wounds are healed,

our sorrows vanish, our tears are wiped away. The words that taught us much that we have known of good, come to us again, and we cry out of a full heart: "O mother, mother. How much I owe to thee for power to master struggling passion and to uphold the great motive of my life. A few little turning points, made right by your gentle and motherly influence, has kept life flowing on in the channel of virtue and truth and right. The memory of your confidence, your tokens of love, your whispers of wisdom, have been to me an abiding source of comfort and uplifting power."

So, now, we stand with bared heads and tender hearts, beside the monument of the death of our Lord. We come with choice, beautiful, fragrant flowers of worship, to strew them on his grave. We read the tender epitaph, "Suffered for you," "That you might live," "Ye are my friends." We are in the "city of the Great King." We see the Nazarene, witness his rejection, persecution, his awful, cruel death, and hear his tender words: "Father, forgive them." The love and power of that life has come again unto our souls. Our hearts say in loving adoration: "Blessed Jesus, to thee we come. We owe all to thee of good that in us dwells. All of virtue and of love is from thee. From the dominion of the flesh, from the power of sin, from the influence of the devil, thou hast saved us. Glory be to thee. Bless us now, as we look up with adoring hearts, and help us to be worthy of thy love, and to wait with patience thy coming again."

R. E. DUNLAP, *Deer Lodge City, Montana.*

BEHOLD.

“Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me” (Rev. iii. 20).

These words were originally addressed to the church at Laodicea. This church was full of careless and indifferent members. They were proud, rich, and increased with goods. They were reprehensible in the eyes of God. It was Christ's desire that they become either cold or hot. He exhorted them to be zealous and repent. Are not the words of this text most appropriately addressed to all those who forsake the Lord's Supper, or who consider themselves as having need of nothing. Christ stands before your heart. He stands before your heart in the prayers and teachings of his people; in every word of the Scriptures; and in this, the Lord's Supper. You have allowed Satan and sin to bar your hearts against the Lord of glory. You have permitted indifference, unbelief, and sinful prejudices, to flow into your lives, until you are lukewarm and cold. As a back-slider, or lukewarm Christian, you have no home with the Lord, no pardon of sins, and no work for your Master. Jesus is graciously and gently knocking at the door of your heart. This Stranger, tall and kingly, stands knocking with the message of pardon, truth, peace, love and hope. Will you not repent, confess your sins to him, obtain forgiveness? Will you not open the door and let him come in? Will you not let him into your heart, that it may be purified and cleansed? “He that hath an ear, let him hear what

the Spirit saith unto the churches." Christian people, to-day we sup with our heavenly Guest, and he with us. He is dwelling within us as our Comforter, Saviour, Friend and God. Ought we not to be grateful that we enjoy the hospitality of this King of kings, this Lamb of God, that was slain for us from the foundation of the world, that we might have remission of sins?

JOHN BRANDT.

BLESSED WHAT?

What was it that our Lord blessed? Not the bread, though many think the contrary, being deceived by the word "it," which is improperly supplied in our version. In all the four places referred to above, whether the word blessed or gave thanks is used, it refers not to the bread, but to God, the Dispenser of every good. Our Lord here conforms himself to that constant Jewish custom, viz: Of acknowledging God as the giver of every good and perfect gift, by giving thanks on taking the bread, and on taking the cup at their ordinary meals. For every Jew was forbidden to eat, drink, or use any of God's creatures without rendering him thanks; and he who acted contrary to this command was considered as a person who was guilty of sacrilege. From this custom we have derived the decent and laudable one of saying grace (*gratias*, thanks) before and after meat. The Jewish form of blessing, and probably that which our Lord used on this occasion, none of my readers will be displeased to find here,

though it has been mentioned once before. On taking the bread they say:

“Blessed be thou, our God, King of the universe, who bringest forth bread out of the earth.”

Likewise on taking the cup they say:

“Blessed be our God, the King of the universe, the creator of the fruit of the vine.”

No blessing, therefore, of the elements, is here intended; they were already blessed in being sent as a gift of mercy from the bountiful Lord; but God the sender is blessed, because of the liberal provision he has made for his worthless creatures. Blessing and touching the bread are merely popish ceremonies, unauthorized by either Scripture or the practice of the pure church of God; necessary of course to them who pretend to transmute, by a kind of spiritual incantation, the bread and wine into the real body and blood of Jesus Christ; a measure, the grossest in folly and most stupid in nonsense, to which God in judgment ever abandoned the fallen spirit of man.

Clarke's Commentary.

BLESSINGS.

“Blessed are they which are called unto the marriage supper of the Lamb” (Rev. xix. 9).

The Bible is full of blessings.

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord” (Psa. i. 1).

“Blessed are all they that put their trust in him” (Psa. ii. 12).

“Blessed is he whose transgression is forgiven” (Psa. xxxii. 1).

“Blessed is he that considereth the poor” (Psa. xli. 1).

“Blessed are they that dwell in thy house” (Psa. lxxxiv. 4). “Blessed are the poor in spirit, for theirs is the kingdom of God.” There are also blessings for the mournful, the meek, those hungering and thirsting after righteousness, the merciful, the pure in heart, the peacemakers, the persecuted, the servants of the Lord, him that cometh in the name of the Lord; and in Luke xiv. 15, we are told that Christ said, “Blessed is he that shall eat bread in the kingdom of God.” And in the passage of Scripture above quoted, “Blessed are they which are called unto the marriage supper of the Lamb.” When you see the word blessed there is something rich to follow. We who partake of the Lord's Supper are blessed, yea, thrice blessed in so doing. We are blessed by God, blessed by Christ and blessed by the Holy Spirit. We are blessed with pardon, peace and hope. We are blessed in the retrospect and blessed in the prospect. Then let us celebrate this supper, blessing God that we have been called unto the marriage supper of the Lamb.

JOHN BRANDT.

BLOOD.

This is my blood of the new testament. Not only the seal of the covenant, but the sanction of the new covenant. The end of the Mosaic economy and the confirming of a new one. The confirmation of the old covenant was by the blood of bulls and goats (Exod. xxiv., Heb. ix.), because blood was still to be shed; the confirmation of the new was by a cup of wine, because under the new covenant there is no farther shedding of blood. As it is here said of the cup, "This cup is the New Testament in my blood," so it might be said of the cup of blood (Ex. xxiv.). That cup was the old testament in the blood of Christ; there all the articles of that covenant being read over, Moses sprinkled all the people with blood, and said, "This is the blood of the covenant which God hath made with you," and thus that old covenant or testimony was confirmed. In like manner, Christ having published all the articles of the new covenant, he takes the cup and gives them to drink, and saith: "This is the New Testament in my blood," and thus the new covenant was established.

DR. LIGHTFOOT (Works, vol. ii., p. 260).

BLOOD OF THE NEW TESTAMENT.

"For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. xxvi. 28).

The Lord's Supper is an institution of the Saviour. The manner, and connection with the Passover, and the Saviour's words: "This do in remembrance of me," "Drink ye all of it," "I will not drink henceforth of this fruit of the vine until that day I drink it new with you in my Father's kingdom," indicate plainly that this ordinance shall be carefully preserved and celebrated so frequently by all disciples that the memory of Jesus and his undying love will ever remain green and potent.

The shedding of blood is indicative of life-giving, and in the sacrifice is the token between man and God that sins are pardoned and remitted.

Blood is the token in the covenant of grace.

As Jehovah covenanted with his people in Egypt, that blood be the token upon their houses for their deliverance, so the Christ covenants that blood be the token for the deliverance of his disciples from eternal death.

In Egypt God covenanted and set the day for a memorial. (See Ex. xii. 13, 14.)

The Christ covenants, as in text, Matt. xxvi. 28.

In view of the former observance, the latter becomes the memorial by an ordinance forever.

At each memorial we are obligated as Christians, as our filial duty to God, to renew our covenant for eternal life.

Preëminently important then it is, that every communicant regularly and solemnly renew his covenant with God by receiving and applying the token of blood in this ordinance, where the blessed Saviour is specially present to each and every soul partaking thereof for the renewal or cancellation of his cove-

nant with God. The communicant cancels his covenant with God when he eats and drinks unworthily. (See I. Cor. xi. 29).

Communicants, under these sacred obligations, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

W. H. LILLY, *Pastor St. Mark's English Lutheran Church, Van Wert, Ohio.*

THE BLOOD OF CHRIST.

"This is my blood of the new testament, which is shed for many, for the remission of sins, (Matt xxvi. 28).

No language can speak to us in such strong terms as the blood of Jesus Christ. It speaks to us in stronger terms than the blood of the sacrifices of the Old Testament. When Jesus Christ shed his blood, it was the royal blood of a king eternal, immortal. It was the blood of our elder brother. It was the blood of our dearest friend. It was the blood of our Saviour.

It was cleansing blood, because "The blood of Jesus Christ, his Son, cleanseth us from all sin." It was washing blood, because "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." It was justifying blood, because "Being now justified by his blood, we shall be saved from wrath, through him." It was redeeming blood, because "In

whom we have redemption through his blood, even the forgiveness of sins." It is blood which draws us near, because "Ye who are far off, are made nigh by the blood of Christ" It was peace-making blood, because "having made peace through the blood of his cross." It was victory-giving blood, because "They overcame him by the blood of the Lamb and by the word of their testimony." It was the blood of the New Testament, because "This is my blood of the new testament, which is shed for many for the remission of sins."

Yes, my brother, this blood was shed for you, and shed for me. It was shed by ages of anticipative dying—shed by being rejected of men—shed in the anguish of the garden—shed by the buffetings of the mob—shed by the scourge, the thorns and the cross—shed by the hammer, the nails and the spear—shed on the cross of Calvary—shed by the love of God and the willingness of Jesus Christ. **U**t was shed that we might enter in by a new and living way to peace of soul, pardon of sins, the hope of glory and the gates of heaven. Surrounding this table, eating of this bread and drinking of this wine, by the eye of faith we behold this Brother, Friend, Saviour and King, who shed his blood for us. By faith we discern the Lord's body. By faith we feed upon him. By faith we believe that he instituted this supper, just prior to the shedding of his blood. By faith we regard these elements as tokens from heaven that Christ shed his blood for us. As you eat and drink, remember who it was that shed it, and let us thank him that by his blood we are set free from sin, are adopted sons of God and have our robes washed and made white in the blood of the Lamb.

JOHN BRANDT.

MY BLOOD OF THE NEW TESTAMENT.

Our Saviour was the founder of a new and advanced religion, more pure, more simple, and destined to have more power and influence than any that had previously existed among men. Salvation is of the Jews, but without the shadows and carnal ordinances of Judaism. It is the bringing in of a clearer faith, of a better hope, and of a more perfect love, as these are shown forth in the person and teaching of the Lord Jesus, and in his life and resurrection. The law was given by Moses, but grace and truth came by Jesus Christ. The spirit of life in Christ Jesus makes free from sin. What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

In calling his disciples to the memory of his love, and appointing the communion of his body and blood in the symbols of the bread and the cup, our Lord sealed the new covenant with the sacrifice of himself. This is the meaning of the language: "My blood of the new testament," as in Matt. xxvi. 28, and Mark xiv. 24; or, "the new testament in my blood," as in Luke xxii. 20, and I. Cor. xi. 25. The words covenant and testament have the same meaning in the Scriptures. They are different translations of the same word in the original.

The nature and superiority of the new covenant is particularly explained in Jer. xxi. 31-35, and Heb. vii. 6-13, and x. 1-17. It is its object to place pure and undefiled religion in our hearts and minds and

lives, and make our souls a habitation of holiness and goodness and truth and peace and love, that is, a habitation of God, through the Spirit. In the covenant, in its proper observance, we honor our Saviour as the minister of an inward and spiritual religion, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. In the faith, eat, O friend ; drink, O beloved. Put no confidence in the outward form ; but be satisfied only as the image or likeness of Christ is formed in your minds and in the daily habits of your life.

WILLIAM SATLER, *Pastor Congregational Church,
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BLOOD—THREE QUESTIONS.

Jesus said : “ This is my blood of the new testament, which is shed for many for the remission of sins.” “ Whoso eateth my flesh and drinketh my blood hath eternal life. For my blood is drink indeed.”

1. *First Question : Why use wine to represent blood ?*

Ans. 1. By divine designation wine is to represent blood in the Holy Supper.

2. Of all vegetable juices wine most fittingly answers blood ;

a. By color, liquidity, and constitution ;

b. By its life-sustaining virtue. Its sugar, albumen, acid, and alkaline salts are perfectly combined to feed and nourish every part of the system.

c. By its freedom from all tendency to produce unhealthful irritations.

d. By its incapability of creating and rekindling the perilous alcohol appetite.

e. By its capability of being reduced and restored in quantity without loss of virtue.

f. By its gratefulness to a normal taste.

II. *Second Question: What kind of wine?*

Ans. I have read, with attention, what Dr. Howard Crosby, Dr. Thomas, Rev. Edward H. Jewett, Dr. Ten Eyck, and others have written on the one-wine theory, and, in justification of the use of intoxicating wines in the Eucharist, with half as much amusement at its futility, as amazement at its fatuity.

1. It can not be fermented grape juice. Fermentation is a process of decay. It replaces the natural and nutritive properties of the blood of the grape with fusil oil, vinegar and alcohol, thus destroying the safe and useful quality of the natural product.

2. It creates an appetite which nothing else can appease, and which is liable to become an ungovernable craving.

3. It rekindles the alcohol appetite in the reformed and pardoned drunkard.

4. It gives religious sanction to the use of a beverage which enslaves, debauches and destroys its tens of thousands.

5. It misrepresents the precious, life-giving blood as carrion does wholesome meat.

6. It prostitutes the Word of Life to the support of depraved appetites and abnormal cravings of the flesh.

Some years ago I was invited to Silveyville to give an address on temperance. A physician treated me

with impressive politeness, driving me about the country to see and admire its improvements. In the course of our ride he said, "Do you regard natural laws as methods of God's working, and therefore manifestations of his will?" I answered in the affirmative. "Then the process by which the juice of grapes becomes alcoholic is according to the will of God; and would you feel free to set yourself in opposition to a beverage which acquired its agreeable qualities according to the will of God?" The Doctor looked wise and confident. I claimed a Yankee privilege of answering by asking, and said, "Doctor, do you regard the process by which fresh meat ferments and becomes putrid when exposed to warmth and air as a natural process, and according to the will of God? Then would you feel free to set yourself against breakfasting on carrion, when it came to be carrion according to the will of God?" The Doctor appeared to realize that somewhere and somehow there was a flaw in the logic.

As to the argument from natural law, the first fruit of fermentation is vinegar. The second, with proper manipulation, is wine; the third, with added art, is brandy. The most natural blood of the grape, in this spoiled state, therefore, is vinegar. Why not, then, if the argument is good for anything, use vinegar in the Supper? If fermented wine may be used, why not grape brandy? All alcohol is a product of fermentation; and a little more or less of the watery particles can not be essential.

III. *Third Question: What are the authentic conditions of divinely appointed representation?*

1. Liquidity, color and constitution.
2. Innocence of evil tendencies and effects.

3. Gratefulness to the normal taste.

4. Life-sustaining properties.

Alcoholic wine answers none of these conditions, save liquidity and color. It is not free from evil effects and tendencies. It is not grateful to an unsophisticated taste. It is not safe for the reformed inebriate. It is not life-sustaining.

The blood purifies; alcohol defiles. The blood heals; alcohol wounds. The blood is "drink indeed"; alcohol is the poison of serpents and the cruel venom of asps. The blood subdues passion and promotes peace; wine inflames lust, drowns conscience, and kindles strife. The blood saves; alcohol damns. The blood fits the soul for heaven; alcohol sends both soul and body to hell.

The true wine of the Lord's Supper is life-giving. Fill the veins of the vine with alcoholic wine, and it will die in an hour.

Years ago Dr. Scudder and I were asked to discuss the wine question before the Ministers' Meeting of San Francisco. The Doctor became deeply engaged in a series of discourses on the miracles. As he approached the miracle at Cana of Galilee, his interest rose to a high pitch. Three times in one day he came to our house to inquire about this and that authority. The third time he found Bishop Kingsley present, and immediately, in his mercurial way, fell to questioning him. For the third time he said to the Bishop, "You don't mean to say that our Lord did not make fermented wine at the wedding, and that he did not habitually use it and encourage its use among the people?" Bishop Kingsley replied, "To say that the Lord made fermented wine by miracle is as absurd as to say that

he made a three-year-old colt in two minutes. He could make a drink delicious to the human palate in a thousand different ways, without shutting himself up to a tame imitation. We have a right to infer from all we know of Christ's character, the purpose of his mission into the world, and his perfect knowledge of all contingencies of human weaknesses, folly, and sorrow, that he never made nor used, nor sanctioned the use of an article destined to be such a prolific source of danger, crime and woe as alcoholic wine has been."

None but pure, unfermented wine can fittingly represent the precious blood for sinners shed. Such wine is easily prepared in a land where grapes abound; and, let the use become general, and the supply will everywhere respond to the demand. The great establishment of Dr. Welch, of Vineland, N. J., is only one of the places already established to fill all orders from far and near.

I beg to express the wish that fermented bread, essentially like that prepared by devout Jews for their Passover, might come into general use, with a pure refreshing, health-giving wine, as free from alcoholic poison as the moment it is pressed from the cluster which jealously guards it against the excitants of fermentation.

M. C. BRIGGS, *M. E. Church, Santa Clara, Cal.*

XBREAD, AND BREAKING IT.

"And brake it." We often read in the Scriptures of breaking bread; but never of cutting it. The Jewish

people had nothing similar to our high, raised loaf. Their bread was made broad and thin, and was, consequently, very brittle, and to divide it there was no need of a knife.

The breaking of the bread I consider essential to the proper performance of this solemn and significant ceremony ; because this act was designed by our Lord to shadow forth the wounding, piercing, and breaking of his body upon the cross ; and as all this was essentially necessary to the making of a full atonement for the sin of the world, so it is of vast importance that this apparently little circumstance—the breaking of the bread—should be carefully attended to, that the godly communicant may have every necessary assistance to enable him to discern the Lord's body, while engaged in this most important and divine of all God's ordinances. But who does not see that one small cube of fermented, *i. e.*, leavened bread, previously divided from the mass with a knife, and separated by the fingers of the minister, can never answer the end of the institution, either as to the matter of the bread, or the mode of dividing it? Man is naturally a dull and heedless creature, especially in spiritual things, and has need of the utmost assistance of his senses, in union with those expressive rites and ceremonies which the holy Scripture, not tradition, has sanctioned, in order to enable him to arrive at spiritual things, through the medium of earthly similitudes.

Clarke's Commentary.

BREAD—WHAT KIND SHOULD BE USED?

Jesus took bread. Of what kind? Unleavened bread, certainly; because there was no other kind to be had in all Judea at this time; for this was the first day of unleavened bread (ver. 17), *i. e.*, the 14th of the month Nisan, when the Jews, according to the command of God (Exod. xii. 15-20; xxiii. 15, and xxxiv. 25), were to purge away all leaven from their houses; for he who sacrificed the Passover, having leaven in his dwelling, was considered to be such a transgressor of the divine law as could no longer be tolerated among the people of God; and, therefore, was to be cut off from the congregation of Israel. Leo, of Modena, who has written a very sensible treatise on the customs of the Jews, observes: "That so strictly do some of the Jews observe the precept concerning the removal of all leaven from their houses, during the celebration of the paschal solemnity, that they either provide vessels entirely new for baking, or else have a set for the purpose, which are dedicated solely to the service of the Passover, and never brought out on any other occasion."

To this divinely instituted custom of removing all leaven previously to the paschal solemnity, St. Paul evidently alludes, I. Cor. v. 6, 7, 8: "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our Passover, is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

Now, if any respect should be paid to the primitive institution, in the celebration of this divine ordinance, then unleavened, unyeasted bread should be used. In every sign or type, the thing signifying or pointing out that which is beyond itself, should either have certain properties, or be accompanied with certain circumstances, as expressive as possible, of the thing signified. Bread, simply considered in itself, may be an emblem apt enough of the body of our Lord Jesus, which was given for us; but the design of God was, evidently, that it should not only point out this, but also the disposition required in those who should celebrate both the antitype and the type; and this the apostle explains to be sincerity and truth—the reverse of malice and wickedness. The very taste of the bread was instructive: it pointed out to every communicant, that he who came to the table of God with malice or ill-will against any soul of man, or with wickedness, a profligate or sinful life, might expect to eat and drink judgment to himself, as not discerning that the Lord's body was sacrificed for this very purpose, that all sin might be destroyed; and that sincerity—such purity as the clearest light can discern no stain in—might be diffused through the whole soul; and that truth, the law of righteousness and true holiness, might regulate and guide all the actions of life. Had the bread, used on this occasion, been the common kind, it would have been perfectly unfit, or improper, to have communicated these uncommon significations; and, as it was seldom used, its rare occurrence would make the emblematical representation more deeply impressive; and the sign, and the thing signified, have their due correspondence and influence.

These circumstances considered, will it not appear that the use of common bread, in the sacrament of the Lord's Supper, is highly improper? He who can say, "This is a matter of no importance," may say, with equal propriety, the bread itself is of no importance; and another may say, the wine is of no importance; and a third may say, "neither bread nor wine is anything, but as they lead to spiritual references; and the spiritual reference being once understood, the signs are useless." Thus we may, through affected spirituality, refine away the whole ordinance of God; and with it the letter and form of religion itself. Many have already acted in this way, not only to their loss, but to their ruin, by showing how profoundly wise they are above what is written. Let those, therefore, who consider that men shall live by every word that proceeds from the mouth of God, and who are conscientiously solicitous that each divine institution be not only preserved, but observed in all its original integrity, attend to this circumstance. The Lutheran church makes use of unleavened bread to the present day.

Clarke's Commentary.

BREAKING OF BREAD.

St. Luke xxiv. 35: "He was known of them in the breaking of the bread." 1. He who revealed himself "in the breaking of bread" at Emmaus, has connected the reception of the Holy Communion with the reception of his presence. And since the word communion in-

volves oneness in Christ, with "angels and living saints and God," the faithful saint may here get a supernatural glimpse of the Saviour and "the whole company of heaven." The Lord has accompanied two earnest disciples, and was strange to them until he revealed himself "in the breaking of bread." The organ of vision may appear perfect. In its gentle depths fair visions may float and sunbeams sport; but if the sense of sight is lacking there can be no perception of beauty. Like the young man at Dothan, one may have spiritual "eyes and see not" the angelic forms. If faith, the sense of the spiritual organ, "the evidence of things not seen," is wanting, the Holy Communion presents no attraction. Yet the Lord is still revealed to the sincere soul in this sacrament, "for the bread which we break is it not the communion of the body of Christ?"

2. The text opposes the Zwinglian theory, as held by extreme Protestants, where the communion is reduced to a bare picture, which recalls a past event and the service sinks into sentimental meditation. As too frequent gazing conduces to familiarity, commemoration must be at long intervals. Since this ordinance of Christ is a means of grace, where he is revealed to the sincere soul, the church reiterates the inspired words, "as often as ye eat this bread, ye do show the Lord's death till he come." In view of this, and following the practice of the primitive church, we think a weekly celebration is most desirable, whereby his presence keeps freshly before the sin-sick soul the whole work of his atoning love as a reality. 3. It also opposes transubstantiation, the literal body of Christ in the bread, as held by the Ultramontanists. Such material change, bread passing into flesh, would be a bloody

sacrifice on the altar, from which we would shrink in terror. All persons could see it. But this is not so. "It is the spirit that quickeneth; the flesh profiteth nothing." Spiritual things are spiritually discerned.

4. God, who alone can open the eyes of the blind, demands obedience. "Why call ye me Lord, Lord, and do not the things which I say?" He commands washing in the laver of regeneration, and as children we must obey him, knowing that we must obey no useless ordinance. Thus we perceive that the sacraments are interwoven into our salvation, and faith is the spiritual sight. We see a plain duty, therefore "continue steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread and in prayers." May we reverently bow in his presence and behind the mysterious veil, opened in the breaking of bread, see the loving Saviour, who died for our sins and rose again for our justification, and entering by living faith into "the communion of saints," get a foretaste of "the things which God hath prepared for those who love him."

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BREVITY.

Next to solemnity and reverence at the communion table is brevity.

The Scripture reading, speaking and prayers should all be concise and to the point. "Jesus took bread,

and blessed it, and brake it, and gave to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. xxvi. 26-29).

These are the few short words spoken by the Master when first he instituted this ancient and sacred ordinance, in the presence and for the benefit of his disciples. If a long preamble and exhaustive exegesis had been necessary at any time, certainly at the introduction of this memorial would have been that time. It was not necessary then; it is not necessary now; and any violation of this example of brevity is out of place, and destructive of the design and effect of this memorial.

There are times when the service of reading, exhortation and prayer, could be made to occupy fifteen or twenty minutes without any impropriety, but they are rare, and ordinarily ten minutes for the entire service is ample.

Usually at the hour when this service is had the people are becoming physically weary from the sermon and other exercises, and a lengthy talk serves only to rob it of its solemnity and impressiveness, and divert the minds of the worshipers from Christ and a self-examination, to their physical burden and the mental torture of listening, very often, to an incompetent and uninteresting speaker. Nothing is so disgusting, and so powerful in destroying the beauty and sacredness of

this sublime institution as a long meaningless harangue over it.

Therefore we would say, be earnest, solemn, pointed and brief, and the purposes of this service will be better understood, better appreciated and better applied. All will then have an opportunity for self-examination, for prayer and consecration, and thus eat and drink to the salvation of the soul and the glory of God.

R. W. LANDRUM.

THE BRIDEGROOM'S LOVING REMEMBRANCE.

The Lord's Supper is the most solemn ordinance belonging to the new institution, being emblematic of the most solemn event ever witnessed by mortal man, upon which nature frowned and the luminary of the heavens refused to look, veiling his face in sadness.

On the gloomy night of the betrayal, the world's Redeemer instituted it, saying: "This do in remembrance of me." As a loving husband, immediately before taking his leave of her to whom he has been espoused in the sacred nuptial bonds, gives to her a precious jewel, saying, "When this you see remember me till I return to you," even so the Bridegroom has taken his leave of us and gone to prepare a place and will return again. When looking upon and partaking of the emblematic loaf and cup, hallowed memory reverts to Gethsemane's sorrowing scenes and Calvary's dying victim, when he poured out his soul

in death, when his body was broken and the sin-aton-ing blood was shed, and hope looks forward to the bright morning when the Bridegroom will come to receive his welcome guests into his Father's glorious kingdom to feast at the table of eternal joys. By faith we look to Jesus, the author and finisher of our faith, who will come again without a sin-offering unto salvation. T. M. MORGAN, *Farmington, Wash. Ter.*

BUSINESS OF THE CHURCH.

The business of the church should always be so well in hand, that there will be little necessity for remarks or consultations, or explanations touching business, either before or after the Lord's Supper. The solemn joy of communion is sometimes destroyed by the effort to present the business of the church at the communion hour. Perhaps nothing exhibits more fully the lack of wisdom in church management than this folly.

The talk at the table should not be on remote questions. We touch here the very heart of our religion; and better no talk at all, than one that carries the mind and heart away from the dear Redeemer and his redeeming love. Indeed, if the sermon has been full of Christ, there is little need that anything be said at the Lord's table. The simple quotation of appropriate texts will be sufficient.

ROBERT MOFFETT, *Sec'y. G. C. M. C., Cleveland, O.*

THE COMMUNION BREAD.

Unleavened bread is made by mixing with water, flour, a little butter and salt ; after kneading or pounding, bake in one loaf.

The preparation of communion bread, like the wine, has frequently been discussed by Christians. Some insist on the use of unleavened bread and the pure juice of the grape ; others say that fermented bread and wine will answer the purpose.

The shew-bread, which pointed to Christ, was unleavened ; the bread corn was crushed, bruised and baked before it became food for the priests. The Passover bread was unleavened.

Leaven is called "the emblem of evil." The Saviour said to his disciples: "Beware of the leaven of the Pharisees, which is hypocrisy."

When the Son of God ate the last Passover with the disciples, he instituted "The Lord's Supper," using unleavened bread and the fruit of the vine. So when the disciples met to break bread, feeling the full significance of the words, "Take, eat ; this is my body broken for you ; this do in remembrance of me," they probably thought not of the propriety of using any other than unleavened bread.

Much more important is the preparation of the heart to receive the emblems of the Saviour's dying love. "With the unleavened bread of sincerity and truth" let us keep the feast, seeing by faith the Christ who appears "in the presence of God for us." With self-examination let us ask—

Does God's express image shine
Out, from this soul of mine ?

Will the brightness of his glory be
Found in me, with humility ?
With cherubim and seraphim around the throne
Will he claim me as his own ?
When the final trump shall sound,
Shall I in Christ be found ?

MRS. R. W. DREW.

N B.—In baking bread, a good proportion is: 1 quart flour, $\frac{1}{4}$ pound butter, teaspoonful salt, mixing with water. Roll in thin sheets and bake till done.

COMMEMORATION OF TWO GREAT FACTS.

We are met on the Lord's day, as the Lord's people, in the Lord's house, to commemorate two great facts of the gospel: the resurrection of our Lord, and his crucifixion. The day on which we meet, commemorates the first; this symbolic loaf and cup, the second. By following the example of the New Testament Church in this weekly service, we testify to the world that we believe in the infinite compassion of our Lord, manifested in his death on the cross for our sins; and in his demonstrated ability to save us from death, manifested in his resurrection.

The Lord has invited all his disciples to the memorial service. All who partake are his guests; and each one is made responsible for himself and not another. The Spirit of God has decided this in the apostolic requirement, which says, "Let a man examine himself, and so let him eat of that bread, and drink of that cup."

Amid our earthly surroundings how much we need faithful attention to this institution, that we may be prepared to meet Christ when he comes to exalt his people to eternal fellowship with himself in glory. We need also to realize that in this beautiful and impressive ordinance we reconsecrate ourselves to the Lord's service. Let us therefore reverently approach this table, discerning thereon these expressive symbols of divine mercy—the body broken for us, the blood shed for the remission of sins.

We ought also to rejoice that our dear Lord ordained this memorial service, to remind us of human frailty, and the proneness of Christians to forget him. As we now commemorate his wonderful love for us, let a silent prayer ascend from every heart, entreating his forgiveness and offering heartfelt thanks for this reminder of his dying love.

A. B. CHAMBERLAIN, *Christian Church, Philadelphia, Penn.*

COMMEMORATIVE INSTITUTIONS.

Monumental and commemorative institutions are of very ancient date. Of the ancient we refer to Gen. xxviii. 11, 14, 18, 22. It was a stone. "And this stone which I have set for a pillar shall be God's house, and of all that thou shalt give me I will surely give the tenth unto thee." Read also Gen. xxxi. 46, 51, 52, and Josh. iv. 9.

The above refer to the merely monumental. In all our cemeteries we have monumental stones erected

over the ashes of those we have loved in life, with their names and ages engraved and "Sacred to the memory of."

We have also commemorative institutions in which no stones are erected, but days have been set apart to be observed to commemorate certain important events. We Americans celebrate the Fourth of July in commemoration of the declaration of our independence, which was signed on that day. Three times a year all the males in Israel met at Jerusalem to commemorate the Passover, the feast of the Pentecost and the feast of Tabernacles. The first, the deliverance of Israel from the death angel that destroyed the first born of the Egyptians; the second, the giving of the law from Mt. Sinai; the third, the dwelling of the children of Israel in booths or tabernacles. These feasts were all of divine appointment. The Sabbath was given to the Jews to commemorate their deliverance from their bondage in Egypt, and God's resting from all his work on the seventh day of the week. In the Christian economy there are no monuments of stone to commemorate any of the grand events in the life of Christ or his apostles. But there are days and institutions appointed that are more lasting than marble, as the Lord's day and the Lord's Supper.

On the Lord's day or the first day of the week the disciples of Christ met to commemorate the resurrection of Christ from the dead, and also his suffering and death on the cross for the sins of men, in partaking of what Paul calls the Lord's Supper. (See I. Cor. xi. 20 to the close.)

This feast or Supper consists of bread and wine. The bread represents the body of Christ broken for us,

the wine the blood shed for the remission of sins. "This do in remembrance of me," is the design of it. It was instituted at the time of the Passover. See Matt. xxvi. 26-39, Mark xiv. 22-26, Luke xxii. 19, 20. It is to continue until Christ shall come the second time; to raise the dead and take his ransomed people home, when faith will be changed to sight, and hope to full fruition, where all his saints shall be like him whose disciples they have been, for there they will see him as he is and dwell with him forever.

P. GREEN, *Minister Christian Church, Kent, O.*

COME AND DINE.

In these words the believer is invited to a holy nearness to Jesus. "Come and dine," implies the same table, the same meat; aye, and sometimes it means to sit side by side, and lean your head upon the Saviour's bosom. It is being brought into the banqueting-house, where waves the banner of redeeming love. "Come and dine," gives us a vision of union with Jesus, because the only food that we can feast upon, when we dine with Jesus, is himself. Oh, what union is this. It is a depth which reason can not fathom, that we thus feed upon Jesus. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." It is also an invitation to enjoy fellowship with the saints

Christians may differ on a variety of points; but they have all one spiritual appetite; and if we can not

all feel alike, we can all feed alike on the bread of life sent down from heaven. At the table of fellowship, with Jesus, we are one bread and one cup. As the loving cup goes around, we pledge one another heartily therein. Get near to Jesus, and you will find yourself linked more and more in spirit to all who are like yourself, supported by the same heavenly manna. If we were nearer to Jesus, we should be nearer to one another. We likewise see in these words the source of strength for every Christian. To look at Christ is to live; but for strength to serve him, you must "come and dine." We labor under much unnecessary weakness, on account of neglecting this precept of the Master. None of us need put ourselves on low diet; on the contrary, we should fatten on the marrow and fatness of the gospel, that we may accumulate strength therein, and urge every power to its full tension in the Master's service. Thus, then, if you would realize nearness to Jesus, union with Jesus, love to his people, and strength from Jesus, "come and dine" with him by faith.

C. H. SPURGEON (*Morning by Morning*).

CLOSE COMMUNION.

I. That the Scriptures make baptism essential to communion.

II. The Scriptures make immersion essential to baptism.

It will, therefore, follow that there can not only be

no good objections against close communion, but there must be very strong objections to open communion.

I. The *Scriptures make baptism essential to communion*. God as clearly ordains this relation between these two ordinances, as he ordains the ordinances themselves. To disregard this order is as direct a violation of divine authority as to neglect either of the great duties. If God says that baptism must precede the Lord's Supper, how dare puny man say it must succeed it? One of three positions must be taken: baptism must be observed before, or after the supper, or not at all. We would ask the reader of the New Testament, which of these positions is the Scriptural one? That God ordains this connection is apparent—

1. *From the fact that Jesus Christ establishes this connection in the Great Commission*, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," etc. Each of the three great duties in this divine series is here assigned its order and place. First, we are to teach or Christianize the nations; second, baptize them; third, teach the baptized to observe all things that Christ had commanded, and one was the command, "This do in remembrance of me." Now, we affirm that the *order* of these duties is as imperative as the duties themselves. Says Baxter, "To contemn this order is to renounce all rules of order." The Supper is among the "all things" that succeeds baptism.

2. Our second argument is that the apostles, in carrying out the commission, uniformly observed the order given by Christ. They were inspired, and hence in executing their Lord's last charge, they could not

err. Their method of organizing churches, and of admitting penitents to the ordinances, was intended by the great Lawgiver to be the standard for all ages. What they *did*, in receiving persons to baptism and the Lord's Supper, is as much our divine rule of action as what they *said*.

Take up the organization of the first regular gospel church in Jerusalem, on the day of Pentecost, and we will find the apostles strictly carrying into practice the three great duties of the commission, in their prescribed order. Peter first preached; secondly, the people believed, and thirdly, did—what? Received the Lord's Supper? No; were baptized. And fourthly, they who had gladly received the word and had been baptized, continued steadfastly in the apostles' doctrine and fellowship and *in breaking of bread*. Can anything be plainer?

When in Samaria, they believed Philip's preaching. What did they do? Partake of the Supper? No. "They were baptized, both men and women." After Saul had been received in Damascus, he was told by Ananias to "arise" and do—what? Join the church and receive the communion? *No*. He was commanded to "arise and be baptized." In short, examine the cases of the Eunuch, Cornelius and the Jailor, and every baptism mentioned in the Acts of the Apostles; search the New Testament through; investigate the cases of individuals and of churches; and we shall find the apostles scrupulously following the order of the commission, of making faith an antecedent to baptism, and baptism an antecedent to communion. It is clear they would have rejected from the communion any one who had not been baptized.

3. *Hence, another argument for observing the relative position of these two ordinances, is their signification and design.* We are regenerated and begin the Christian life by faith in the death and resurrection of Christ, and then, we live and grow in religion by constantly receiving nourishment from Christ. Now baptism is designed to symbolize the first of these facts in our experience, and the Lord's Supper the other. This no careful reader of the New Testament can question. But if so, how clearly it follows that the ordinance that symbolizes the commencement of the new life, should precede the ordinance that symbolizes the progress of that life? They not only imply each other, but require each in their order.

4. We draw a fourth argument, for the connection in question, from the *fact that baptism is the instituted method of admission into Christ's visible church, and the Lord's Supper is confined within the pale of the visible church.* All societies have an initiatory rite. Baptism is God's method of initiating believers into his visible kingdom. Hence, says the apostle, "As many of you as have been baptized into Christ, have put on Christ." In all the apostolic addresses to the churches, it is taken for granted that they had been made members of Christ's visible kingdom by being baptized, and, if so, is it not the will of God that the ordinance by which we enter the church should precede the ordinance that is to be administered only within the church?

5. Fifth confirmatory argument, which is, the *almost universal belief and practice of all denominations.* If there is any one point, about which all the leading churches are agreed, it is in requiring baptism as a qualification for communion.

Our first position is then established. He who maintains that baptism is not essential to the Lord's Supper, arrays himself not only against the plain teachings of God's word, but against the creeds of nearly the entire Christian world.

II. We now advance to our second position, which is, THAT IMMERSION IS ESSENTIAL TO BAPTISM. Upon this question turns the whole controversy. If the Scriptures authorize three modes of baptism, then, on Baptists, rests the blame of close communion. *We* have made the breach between God's people at the communion table. If it can not be proved from the Bible, that immersion is the only mode of baptism, then our restricted communion is wrong, and ought to be abandoned. But, we conscientiously believe that nothing but immersion is Bible baptism. This we must prove. The question is not whether immersion is baptism. This no one doubts. Our position is, that immersion is as essential to the ordinance, as gold is to a guinea, or roundness is to a ball. Paul says, there is "one baptism;" immersion is that oneness.

REV. C. BAILEY, *Editor Biblical Record.*

[What the writer says in proof of the truth of the second point, we omit. His argument for close communion will be seen as well with this omitted; his claim that immersion only is baptism being known,—EDITOR.]

COMMUNION.

Bread and wine. How simple the elements. Something all may have and use. Commerce is freighted

with their merchandise. Products of almost every land, yet, in eucharistic consecration they represent the broken body and shed blood of the Son of God.

Blessed Supper, always one more present ; to other eyes invisible. So near the Lord's great heart. He is present, not in the emblems, but in the hearts of those who eat this supper in remembrance of him. A service of the Master's appointment into which his followers may often come. A feast that never grows old. Always an inspiration of freshness and life.

These emblems are typical of spiritual health and invigoration. Bread and the fruit of the vine ; these are body builders ; received in the Holy Communion, they are typical of the life God imparts to the soul. Communion ? The soul in fellowship with Jesus Christ. The word "communion" is pregnant with heavenly associations, nearness of relation and the touch of the infinite. O, the blessedness of the discipleship. To be a part of the family of God is the highest honor the universe can confer. This service brings the soul into this relation, and this is the exaltation of character, and character is God. Other distinctions, supplied by human desires and appetites, pale into nothingness before this glowing orb of character that divinely impresses the soul.

In the Holy Communion the soul incarnates the Son of God. Here is not only the act of faith, but the use of the divinely appointed agency through which the sun of righteousness finds enthronement in the human heart. Have you not often experienced at the sacramental board a more intimate and tender touch of the divine presence than elsewhere ? Do not the place

and the conditions imply this closer union of the soul and God?

When at the table, if the eyes were opened as Elisha's servant's at Dothan, when "he saw and behold the mountain was full of horses and chariots of fire around about Elisha," would not the communicant see the infinite resources of protection? "Christ in you the hope of glory," is the measure of man's investment of God's ability for his spiritual safety. Natural conditions are such that the body need not degenerate. Man eats and drinks, that wasting tissue may be supplied. The Supper of the Lord in its emblems typifies the conditions of spiritual health and vigor. Communion with God is the signification of this Supper. On good terms with God.

This, like any other obligation to God, requires sincerity of heart and purity of motive. Under this influence the opportunity of precious manifestations of infinite love to the soul are wonderful. It is this revelation of God to man's spiritual nature that constitutes his highest and best privileges in this world. Here in this communion the divine touches the human. Man redeemed is able to say, "All my springs are in thee." The soul touches the source of the divine life. The fatherhood of God and the brotherhood of man acquire new significance under the alchemy of this communion with God.

Glorious fellowship with God in this service. Man a worm, yet he may touch God and commune with him. With what blessed sweetness such an experience lingers in the memory. Isaiah felt the uncleanness of those around him and obtained communion with God. He was then able to say, "Then flew one

of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar, and he laid it upon my mouth and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged." The communion shows us that Christ may be present in all human affairs for help, and for protection, and for safety, and these conditions may abide forever.

T. D. WALKER, *Pastor M. E. Church, Martinsville, Ind.*

COMMUNION.

'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?'

Communion, in the text, includes the idea of participation, of fellowship, of joint-reception. The "communion of the blood of Christ," is the joint-partaking of the blood of Christ. The "communion of the body of Christ," is the joint-partaking of the body of Christ. If but a single soul were the recipient of salvation, there is a sense in which he might be said to have communion with Christ's body; and this sense is included; but more is included, namely, that he partakes in common with many others. The Israelites "were all under the cloud, and all passed through the sea." And, just after our text, "for we, being many, are one loaf, and one body:

for we are all partakers of that one loaf." As many grains of wheat, ground and kneaded and compacted, form the unity of a single loaf of bread, thus many believers, joined to Christ, and joined to each other, form one corporate structure of Christian community. Two leading thoughts are, therefore, that believers have communion, or participation, or fellowship with Christ; and that, in this, they have fellowship with one another. And this is set forth, by vivid emblem, in the one loaf of the sacrament, and the one cup of blessing.

But ye are brethren; remember, therefore, your fellowship in grace. Approach as fellow-heirs of the same promise. Pledge to one another, friendship, fidelity, forgiveness, mutual aid, warm affection, in the participation of a common good. Over the ancient sacrifices, there were feasts of good will, fraternity and joy. This, though no sacrifice, is nevertheless a feast. The cup of blessing, which we bless, and which passes from hand to hand, is it not the communion of the blood of Christ, the token and pledge of joint-interest in that expiatory suffering? The bread which we break—is it not the communion of the body of Christ, broken and disfigured and tortured even to death, for the sins, not of one, but of all? The heart must turn to ice, before it can reject the melting influence. Rely upon it, our strength and efficiency as a church will be in the exact proportion of our common interest and brotherly attachment. Receive ye one another in the Lord, even as Christ hath first received you. Let not our only union be periodical, sacramental and ceremonial. Let not your love be simply passive, or simply negative. Put forth some active means to

brighten the chain which binds us. Bear ye one another's burdens, and so fulfill the law of Christ. Love the brotherhood. Look not every man on his own things; but every man also on the things of others. So live, that this principle of communion, in a common Head, may leave its mark on all the series of your actions. Those with whom we hope to spend eternity in heaven, are such as we should seek out here. Those who are worthy of Christ's fellowship, are worthy of ours.

J. W. ALEXANDER, D. D., *Sacramental Discourses (Selected)*.

COMMUNION WITH CHRIST.

We again assemble around this sacred board, to commemorate the dying love of our Lord and Saviour Jesus Christ. The emblems before us are symbols of his body and shed blood. When mankind had gone astray, and sunken in the depths of sin, 't was then the great loving Father compassionately sent Jesus, his only "begotten," to open a new and living way whereby all might be saved. 'T was necessary that a sacrifice should be offered adequate to the demands of divine justice. Therefore "Jesus, the Son of man," had a body given him, that he might have whereof to offer, for, without the shedding of blood there was no remission of sins, and Jesus, the Lamb of God, slain from the foundation of the world, was the "one only" sacrifice that could take away sins. On the night that

he was betrayed he took the bread and the wine and sanctified them to his holy communion, saying, "This do, in remembrance of me." We do not meet here to commune with each other, but with the Master. "The bread we break, is it not the communion of the body of Christ? The cup of blessing which we bless, is it not the communion of the blood of Christ?" Therefore let no one refuse to partake because of the unworthiness of a brother, but let each examine his own heart, and let him so eat, discerning the Lord's body. Let each partake of this holy communion because the soul needs spiritual sustenance, that we may live holy and be found ever humble and true to his cause. With these thoughts let us humbly thank him for this loaf.

THEO. JOHNSON, *Minister Christian Church, Fairbury, Neb.*

COMMUNION OF THE BODY AND BLOOD OF CHRIST.

The beautiful and significant memorial feast which commemorates the greatest event in history was instituted by our Lord himself at the close of the Paschal Supper. It was graciously ordained for a higher purpose, therefore differs from and is superior to the Pass-over Feast of the Jews.

The name "Sacrament," adopted by the Latin Church for this ordinance, does not fairly express its nature and design.

Their Litany shows great devotion in the prayers of this service, but all can not believe with them, "mostly firmly believe that, in this Holy Sacrament," the "real presence" is manifest. The Eucharist of the Greek Church represents, in name at least, the grateful feature of thanksgiving essential to the proper observance of this divine ordinance.

But it is more signally a communion of the body and blood of Christ, a joint "participation" of the "Bread of Life," and calls for the most devout spirit-discernment.

It is a spiritual repast, a soul festival, whose rich and generous viands are "spirit" and "life," symbolized by the Saviour's "body" and "blood," which, in turn, are symbolized by "bread" and "wine," or by "the loaf" and "the cup."

Although this ordinance is a memorial of death, it is not a funeral ceremony, but rather a banquet in the house of the Lord.

It is manifestly a feast, and not a fast. While it is a precious souvenir of our Saviour's passion, it is a vanguard signal of life's march, and the royal ensign of spiritual victory.

It is a monument of love, and a prophecy of hope. It is a proclamation of peace, signed, sealed and delivered for the glorious Epiphany of our King.

"For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come."

HIRAM WOODS, *Minister Christian Church, Danville, Ill.*

COMMUNING WITH OUR RISEN REDEEMER.

This table is spread by us because Jesus commanded us to do it. We gather around it in the spirit of obedience and of love; in obedience, because our Lord enjoined it upon us; in love, because our elder brother, who has gone away from us for a season, asked us to do it in remembrance of him. We spread this table upon the first day of each week, because it was the first day of the week that was made glorious by his resurrection. Neither the month, the day of the month, nor the day of the year upon which Jesus came forth from the grave a conqueror over death, is known to us, but the day of the week is, and by inspiration the first day of the week is given to Jesus, and is called the "Lord's day." We can not pass over one Lord's day and gather about this table upon some other Lord's day, because each "first day" is his. We do this weekly, because the early disciples, under the personal ministration of the apostles, did it upon the first day of each week. We spread this table and eat of this loaf and drink of this cup, because we are his disciples. It is a declaration of our faith in him; that we come as his guests; that we are his disciples; that we have put him on, and that our lives are hid in him; that he has bought us with a price; that as he died, and was buried, and rose again, so we being dead in sin, were buried with him in baptism, and were also raised with him to walk in newness of life.

We come to this table to commune with our risen Redeemer, not to commune with each other. We are to examine ourselves, not each other. We have reason to believe that Jesus is looking into our hearts, and

that the Holy Spirit is nestling in every soul that is given to the Master's service, to comfort it, to strengthen it, and to lead it into all righteousness. As we eat and drink at this table, we are dedicating ourselves anew to the service of God. Let this thought be with us now, and remain with us in our daily lives

“The Lord Jesus, in the night in which he was betrayed, took bread, and when he had given thanks, he broke it, and said, This is my body, which is broken for you : this do in remembrance of me.”

DR. E. W. HERNDON, *Editor Christian Quarterly Review, Columbia, Mo.*

COMMUNION WITH OUR RISEN LORD.

In glad obedience to our King, we assemble on this sacred hour, dearest to our hearts of all that fill this sacred day, to hold communion with our risen Lord. Here, too, in holy union joined, this institution of the Supper, commemorative of his death, and this day of the Lord proclaiming his resurrection, declare the gospel, “how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again, the third day, according to the scriptures.” Our Saviour kindly bids us come to this table, spread with the expressive emblems of his broken body and shed blood, and jointly participate in the fact of his dying love. And, as in quiet meditation, we look upon this simple monument, sacred to the memory of our dying Lord, and contemplate the

import and meaning of their silent testimony, given in the quiet hush of death, our thoughts are filled with sad and precious memories of his love and agonies.

Should not our hearts with love and tender emotions swell, as all those deeds of violence, and scenes of shame and sufferings, pass before our minds in sad review? See, in Gethsemane's quiet retreat, when the soft moonbeams cast their shadows, there bows the Holy Son of God, in "prayer and supplications, with strong crying and tears, unto him that was able to save him from death."

That was the enemy's "hour, and the power of darkness," and "great drops of blood falling down to the ground," gave voice to our Master's agonies.

'T was there the powers of darkness, with fiendish purpose, sought to crush out his life, while his soul was "exceeding sorrowful, even unto death," and thus thwart his mission, his own appointed death upon the cross, and sacrifice for our sins. 'T was not the cross our dear Saviour feared, but that death would cut short his life before he should offer himself "a ransom for all;" it was this he feared, and he prayed, "let this cup pass," "and was heard in that he feared." See how he bears denial, insult, the stinging scourge, the crown of thorns, and nails piercing his tender hands and feet, and "he openeth not his mouth," though "brought as a lamb to the slaughter." "It is finished," he cries, and his sacred head bows in death. Even the heavens put on mourning, and earth's cold bosom heaves, as moved with mingled grief and fear; cruel, sinful man, for whom the dying Saviour bleeds, alone adds torture to his pangs, and mocks his righteous claim as the Son of God. We

thank our God and Father that the tomb, under seal and guard, safely kept him through the days and nights of his appointed time, and protected him against any attempted fraud.

But here the long tyranny and reign of death comes to an end, and hope rises o'er the tomb, and dispels the night of the grave. This sacred day proclaims that Jesus rose from the dead, and through the tomb, for evermore unlocked, has opened a pathway for his saints, up to life eternal.

He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Yes, faith follows our risen Lord from the empty tomb, where lie the broken fetters of death's power, and sees his pierced feet part with earth and all those paths of toil and pain forever, as he ascends to his Father and our Father. Yes, he has gone to open his kingdom of mercy to repentant sinners, and prepare mansions of eternal peace for his children. "He will come again," said the angels, "in like manner as ye beheld him going into heaven," and this precious promise is renewed to us by this blessed institution of the Lord's Supper, "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." Here the past, present, and future of Christianity meet, and the facts, duties and promises all cluster around the cross. Hence, those tender, needful words of our Master, "Do this in remembrance of me." And let us keep in loving memory both his sufferings and the promise of his coming. While salvation from our sins rests upon the one, salvation from the grave, unto life and glory, rests upon the other, and will be ours at his

coming. 'Tis thus we find, in those pathetic words of our dear Lord, much more than a tender longing for true sympathy, as he enters the shadow of the cross, and feels his soul chilled in the tomb of buried sympathies, of those he still loved to the end. They express his deep care and sympathy for all who should take up the cross and follow him, down through the changes of time. They tell of the Christian's need of an abiding, loving trust in him, his sacrifice and power to save, in order to the obtaining of everlasting life in him. Yes, we need his sympathy and protecting power, when our souls are shadowed by clouds of affliction and sorrow, or pierced with a thousand temptations and darts of the wicked one. To forget him, is to die for want of spiritual food. In this we find the deeper meaning of these words of Jesus. He bids us, "take, eat," and "drink ye all of it." Our souls must eat of him, "the living bread," and drink of him, "that spiritual rock," as the branch lives by drinking the life blood of the parent vine, and as our bodies receive nourishment, and as life is sustained by assimilation of earthly food, so our spiritual life must be sustained by the love, truth, and will of Jesus living in us, and Christ formed in us "the hope of glory." Our faith rests in him, "the resurrection and the life," and shall not our hearts be filled with earnest desires, and more loving and manly purposes, for the glory of his name and kingdom on earth?

T. B. KNOWLES.

THE COVENANT.

The observances appointed by Christ have many different meanings, according to the point of view from which we approach them. They are like diamonds, with several facets each of which flashes its own gleam. This is particularly true of the Lord's Supper. It is clearly a memorial service: "This do in remembrance of me." It is clearly a symbolical service: "As often as ye eat this bread and drink this cup, ye proclaim the Lord's death, till he come." It is clearly a communion service, in which we are to enter into fellowship with Christ in his sufferings and death: "The cup of blessing which we bless is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?"

It is all these; but it is much more. Christ hints this when he calls it a "covenant." In each of the three Gospels in which its institution is recorded he uses this term to describe it. The language as given by Luke, is: "This is the new covenant in my blood;" and this is the language adopted by the apostle Paul in his account. In the word "covenant" is the key, I think, to the central meaning and use of the Supper. A covenant implies two contracting parties. It is an agreement between them—the one to do this on consideration that the other does that. In this case it is an agreement about the supreme matter of salvation—Christ agreeing to be our Saviour, and we agreeing to look to him in that capacity and follow him. It is a joining of hands together between Saviour and disciples, and over the shed blood and body of Jesus, he pledging himself to give all the divine grace and

help we need for salvation, and we pledging ourselves to trust him for this and be true to him.

Hence when we come around the table, we do not strike its central thought if we merely have before us the historical Christ, or dwell on the agony of the crucifixion, or gaze in gratitude and love on a Lord far away, or even if we commune with him with swelling hearts at our side. All this is well; but better, richer, more central, more in the exact line of Christ's thought, will be our approach, if we regard Christ as saying to us in these emblems: "Come, let us enter, here and now, anew into the relation of Saviour and saved. I assure you, by this cup and this bread, down to the end of the world, that I am ready now to pledge you all the help Heaven can give you for your deliverance from sin, if you are ready to pledge yourselves to me for this—that is, if you will give me your faith, your trust, your allegiance. Come let us covenant here and now over the emblems of my broken body and shed blood. We come up here then as to a mount where sinners may meet their Saviour, and enter into a fresh compact with him, and have the assurance of pardon and eternal life. But what inequality in the compact. All the grace and saving pardon on the one side, and all the need and benefit on the other. But this is precisely the kind of transaction Christ wishes to engage in with sinners. It is this for which he came into the world, for this he gives his Spirit, for this he governs the world. No wonder then he wishes to bring out the central truth of the Supper, and hold it up ever and again in these symbols, where it may be kept alive in the thoughts of men and impressed on their hearts, in order that in it he may pledge himself anew to

his disciples, and they pledge themselves anew to him, as their Saviour. In the Master's thought this is not to be a kind of form and ceremony, or periodical off-look and contemplation, or of rapt sentiment, but of pledging afresh the troth of the Saviour and the disciples together in the supreme matter of salvation, that the disciples may go forth with a new bond of assurance and joy.

ISRAEL E. DWINNELL, *Pacific Theo. Seminary,
Oakland, Cal.*

COVENANT—THE NEW.

A distinguishing difference between Christianity and all other systems of religion is in its spirituality. Why, then, the rites of baptism and the Lord's Supper, standing like two stone columns where the eye can see nothing else from horizon to horizon? They can not be an oversight. They must be in divinest harmony with the all-controlling character of our holy religion. Their justification is in the supreme importance of their symbolism. The one stands at the entrance of the Messiah's Kingdom, proclaiming, "He who would enter here must die to the world in holy hope of the life to come."

The sacred Supper sets forth with equal emphasis a present, a past, and a future fundamental fact.

[The present fact is that Christ alone is the source and support of the believer's spiritual life. "Take, eat; this is my body broken for you." As the father

breaks the bread and distributes it at the family meal, so Christ gives himself as the bread of life to his spiritual household—himself in all he was, and taught, and did, and suffered; in the truths he revealed and the character he manifested; in the exemplary power of his life, and in the saving efficacy of his death. From him alone our souls draw their nourishment. We take him up into ourselves by spiritual assimilation. Hence, in the highest sense, Christ lives in us and we in him.

[The past fact is that Christ's sacrificial death is the sole foundation of all our hopes.] "This cup is the new covenant of my blood." The old covenant having failed through the disobedience of ancient Israel, God promised a new and better one. The law could not restrain, nor outward ceremonies cleanse, from sin. But Christ, at the end of the Jewish age, put away sin by the sacrifice of himself, and as the Mediator of the new covenant.

What is the new covenant? "This is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws into their mind and write them in their hearts; and I will be to them a God, and they shall be to me a people. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." God will put within us a living principle of obedience, and will mercifully forgive the sins into which our old natures may betray us; yea, at length, treat them as if they had never been committed.

[The future fact is the coming of our Lord. "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." At every season of holy communion we hear him saying to us: "Beloved,

I shall come back to you." He will return, however, not as a suffering Saviour, but as a triumphant conqueror, to ascend his throne and take his own, as earth's everlasting King. He shall come as the co-equal Son of God, and yet as the glorified Son of man, our own brother still, and make us sharers of his glory forever. Oh that eternal weight of glory! how it will belittle all our present trials, except that they had all worked wonderfully together to prepare us for it.

As we approach the table of the Lord, let it be not as under the galling bonds of the old covenant, but with a joyous recognition of the amazing conditions of the new. Let it be with the spiritual appetite for the living bread. Let it be with sincere sorrow for our sins, but with assurance of fullest forgiveness. Let it be with love for an absent Lord, and with exulting anticipation of his speedy return.

JAMES UPHAM, *Chelsea, Mass.*

THE CENTRAL EVENT IN THE HISTORY OF FALLEN HUMANITY.

The death of Jesus Christ is the central event in the history of fallen humanity. Every divinely appointed institution of worship in every age—Patriarchal, Jewish and Christian—points, in significant type, to this event. Every victim that bled on Patriarchal or Jewish altar, from righteous Abel's, down to the day when the veil of the temple was rent in twain, told of Cal-

vary—told, in significant type, the dying agony of the Son of God. Since that event, this loaf and this cup have, week by week, borne faithful witness of his humiliation who died for our sins, that we might rejoice in the hope of eternal life, through him. The death of Christ is not only the essential and all-pervading truth of Christianity, but to us it is the measure of our Heavenly Father's love for us, all unworthy as we are; for "God commends his love for us, in that while we were yet sinners Christ died for us." We may in vain strive to comprehend the relation of this sublime event to the divine government; but its side that looks humanward wears the expression of infinite love. He found us wandering away from God and from hope, and he died, "the just for the unjust," to bring us to God. This was his mission, and may we be worthy trophies of his conquering love.

To the world around us we proclaim anew our faith in a crucified Saviour, and God forbid that we should glory but in the cross of Christ.

R. T. BROWN, *Editor Indiana Farmer, Indianapolis, Ind.*

CHARACTERISTICS OF THE ORDINANCE.

It is the receiving of bread and wine in remembrance of the Lord Jesus Christ. The bread reminds us of weakness and dependence, and the goodness of God in giving us the staff of life. What bread is to the body, Christ is to the soul. He is the true bread

of life, etc. The breaking of the bread reminds us of the wounds and bruises of the body of Jesus, and of the racking tortures of his holy soul, for the redemption of our souls. See Isa. liii The one bread for all who sit at Christ's table, reminds of the one and the only one Christ for all believers. "No other name," etc. The wine is the emblem of the blood of Jesus, which was shed for the redemption of the soul. "Not redeemed with corruptible," etc. Now, in this we are taught our sinfulness, and condemned estate; guilty, polluted and under the curse. Also, the only remedy for that state, "The blood of Christ cleanseth," etc., "and that alone," etc. Also the necessity of its appropriation. We must be personally partakers of its efficacious influence. We must come to it, feel it, etc. Now, this is a concise and simple view of the ordinance itself. Notice:

II. Its characteristics.

1. It is a divine ordinance.

Here is its institution. That it did not merely refer to the apostles, is evident from the practices of the first Christians as given in the "Acts." Jesus solemnly established it in person, and enjoined it in the affectionate words of the text: "This do in remembrance of me." It has the signet of authority upon it, the impress and superscription of the Son of God.

2. It is a perpetual ordinance.

As it recognizes the death of Jesus as a past act for sins, so it looks forward to his second coming; and it is to be continued until he shall finish his great mediatorial work (I. Cor. xi. 26).

3 It is a binding and obligatory ordinance.

Christ established nothing in vain. All he com-

manded we are to be taught, that we may obey in all things (Matt. xxviii. 20). If not binding, what command is so? If not binding on all men, then on none.

4. It should be a frequent ordinance.

Ought we to have a Lord's day without a Lord's Supper, without the sacrifice being laid on the altar of the sanctuary? Early Christians at least received it weekly. So it was in use for several of the first centuries of the Christian era. (See Acts ii. 41, etc., xx. 7.) Paul arrived on Monday, and remained till the next Lord's day, etc. Christ's death and cross must be elevated above all things. Christ's death is the very soul of redemption—the life blood of salvation. We can not meditate upon it too much, or be too intimate with it. We need it every day, every moment, etc. Frequency in reading, worship and prayer, always profitable. So also in this ordinance, testimonies of the most eminent Christians in its favor.

Appleton's Sketches (Selected).

CHRIST'S DEATH THE CARDINAL DOCTRINE.

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures.”

Now, really the answers to this question must be as numerous as the topic is vast; a few most briefly given must suffice.

1. Because it was most struck at by enemies.

2. Because it is the distinguishing doctrine of Christianity.

3. Because it brings men down to the earth, in a sense of sin and shame.

4. Because it lies nearest the heart of Christian affection.

5. Because it is the precise object of saving faith.

6. Because it is the key to all other doctrines.

7. Because it is the great instrument of conversion.

J. W. ALEXANDER, D. D., *Sacramental Discourses.*

CHRIST LIVETH IN ME.

Jesus said, "This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent." Our highest conception of God's character, and the great truths by which man is saved and raised to the highest point of life, are found in the crucifixion of Christ. The darkness of this tragedy is the setting for those gems of truth which can never be outgrown or improved. All that ever have lived or ever will live, must look to Calvary to learn the true principles of life and salvation. The Passover typified and pointed forward to this culminating point of revelation, though its truth was but dimly seen. Now our Passover, the Lord's Supper, typifies and points back to the same event, as a reminder of the great truths there revealed. Therefore Jesus said, "This do in remembrance of me;" and Paul, "as often as ye eat this bread and drink this cup ye do show the Lord's death till he

come." The bread and wine are only emblems of Christ's death, and the service is intended to impress the truths taught by it. The Scriptures teach that Christ, in whom "was life" which "was the light of men," "was bruised for our iniquities;" his body "was broken," and his life was freely given for us. As an emblem of these truths, bread made from the "bruised" grain which contained the germs of life, is "broken," "given," and eaten by us. As the bread thus typical of his death is assimilated to the body, we are reminded not only that "Christ died for us," but that we ought to be conformed to his death, "bearing about in the body the dying of the Lord Jesus." If "he laid down his life for us, we ought to lay down our lives for the brethren," for "if we be dead with Christ, we believe we shall also live with him." We are also taught that we have "life" and salvation through the blood of Christ, for "without the shedding of blood there is no remission" of sin. Therefore as we drink the life-blood pressed from the grape, and it becomes life-giving, and life-sustaining to our bodies, we are reminded that it is because Christ "gave his life for us" that we have his life in us; so we can say with Paul, "I live, yet not I, but Christ liveth in me," for "if we be dead with Christ we believe we shall also live with him." As there is an "old man" to be "crucified," and "put off," there is a "new man," Christ Jesus, to be "put on." We should so eat and drink "in remembrance of him" that we may be "dead indeed unto sin but alive unto God through Jesus Christ, our Lord."

C. L. LIBBY, *Pastor First M. E. Church, Salt Lake City, Utah.*

“CHRIST, OUR PASSOVER, IS SACRIFICED
FOR US.”

The supper, known as the Lord's Supper, is the grand antitype of which the Jewish Passover was the type. The type was a memorial institution, kept by the sons of Jacob, in memory of their deliverance by Moses from Egyptian bondage. (See Ex. xii. 12-14.) “Thou shalt therefore keep this ordinance in its season from year to year” (Ex. xiii. 10). “All the congregation of Israel shall keep it” (Ex. xii. 47). Those who had been defiled by the body of a dead man were debarred the privilege of keeping it on the appointed day, but the Lord appointed another day for them to keep it (Num. ix. 6-13). The thirteenth verse shows how careful the Lord was that every Jew should keep his Passover. “The man that is clean, and is not in a journey, and forbeareth to keep the Passover, shall be cut off from among his people.” “That man shall bear his sin.”

At the last legal eating of the type, Christ instituted the antitype—slain as a Lamb before the foundation of the world—thus becoming, as the text indicates, our Passover. Shall we conclude that he will be less jealous of this, our institution, and excuse us, his followers, if we forbear and neglect his appointments? The former was an annual observance, the latter a weekly.

By example we learn that primitive Christians observed it on the first day of the week. The man who asks for a weekly example, evades the plainest teachings—is wanting in faith. “For as oft as ye eat

this bread, and drink this cup, ye do show the Lord's death till he come."

V. I. STIRMAN, *Christian Church, Ennis, Texas.*

"CHRIST, OUR PASSOVER, IS SACRIFICED FOR US."

Baptism and the Lord's Supper replace the two Old Testament sacraments, circumcision and the Passover. The new is typified by the old. The correspondence between the Passover and the Lord's Supper is especially marked. The Passover was the great feast of the Jews, celebrating their departure from Egypt. In it they were reminded of their deliverance from bondage, confessed themselves to be God's people, and held the closest communion with him and one another. In the Lord's Supper we call to remembrance our emancipation from the slavery of sin, confess faith in our Master, and receive the pledge and seal of the remission of sins, life and salvation. It is also a Holy Communion, indicative of union with Christ and union of brotherly love among believers.

The male lamb, without blemish, the sprinkled blood, the bones unbroken, the unleavened bread, and the meal partaken of by the circumcised only; these, with other circumstances, find their antitype in our New Testament feast.

But the central object of the Passover is the slain lamb. Christ is our Paschal Lamb. "Behold the Lamb of God, which taketh away the sin of the world."

If we would receive, in the Holy Supper, the blessed benefits promised, we must believe the words, "given and shed for you for the remission of sins," for "he who believes these words has that which they declare and set forth."

Among the Hebrews there is a legend of two sisters who were partaking of the roast lamb on the night of the Passover. One was full of fear, and chided the other because she was so calm and at such perfect peace, whilst the destroying angel was abroad in the land. The reply was, "Why, sister, the blood has been sprinkled, and we have God's word that when he sees the blood he will pass over us. Now I have no right to doubt God's word. I believe he will keep his word. If I was in doubt about the blood being shed, or if I doubted either the integrity or ability of God, in connection with his word, I should be uneasy. But, as I do not question the fact that the blood has been spilt, and, as I believe that God will be true to his word, I can not but be at peace." Believe that the Lamb of God was slain for you, and perfect peace will be yours as you partake of the Paschal Feast.

REV. M. L. YOUNG, *Minister Lutheran Church,
Meyersdale, Pa.*

"CHRIST, OUR PASSOVER, IS SACRIFICED
FOR US."

Through an application of the blood of Christ, God passes over our sins. None but Israelites kept the

Passover. "For no uncircumcised person shall eat thereof" (Ex. xii. 48). None but Christians, those whose sins the Lord has passed over, should celebrate the Lord's death.

The cup is the communion of the blood of Christ, the bread the communion of the body of Christ. (I. Cor. x. 16.) In this sacrament we are communing with Christ, the great head of the church, and it is the nearest approach mortals can make to him. Hence, to the worthy communicant it makes no difference how many eat and drink unworthily; he is not communing with them, but with Christ, his Saviour.

"This do in remembrance of me." In memory of what I have done and suffered for you; in memory of my dying groans upon the cross, when the sun veiled his face and blushed to behold the scene; in memory of what your redemption cost. "Without the shedding of blood there is no remission" (Heb. ix. 22). But the blood offered upon Patriarchal and Jewish altars could not take away sins. The blood of Christ only can cancel sin.

This is a commemorative institution. It is a memento that the blessed Saviour has left us of himself. We value, very highly, the picture of the absent friend, and more highly still, the likeness of a near and dear relative, whose spirit has taken its departure into the eternal world. That picture brings to our mind the features, the words, the many acts of kindness of the departed one. So, when we partake of the loaf in memory of our Saviour's mangled body, and the cup in memory of his precious blood, shed for the remission of sin, it brings to our mind the best friend we ever had; one who died to redeem us from sin. To contemplate the

death scenes of our Saviour softens our hearts and moulds us more and more into his blessed image.

M. B. MCKINSEY, *Christian Church, Frankfort, Ind.*

CHRIST'S MARVELOUS CONDESCENSION.

A beloved father and pastor was indisposed, but was able to conduct worship before the family, after visiting friends had retired. At midnight the alarm was given, "The Bridegroom cometh." Weeping friends gathered round the sufferer. Looking at them he said, "Remember," when a paroxysm of pain rendered farther speech impossible. A moment of relief, and again he said, "Remember," but was interrupted as before. At length, rallying all his powers, he said, "Remember," but it was the last accent that friend uttered upon earth. We have a friend who has left a dying command, and it is this, "Remember." Fortunately for us, he was able to complete his sentence. "This do in remembrance of me.

"Meet me at my table and record
The love of your departed Lord."

We remember his power and great glory. Thrice from the skies the Father said, "This is my beloved Son, in whom I am well pleased."

We call to mind his marvelous condescension. He made himself of no reputation, took upon him the form of a servant, became obedient unto death, even the death of the cross, that we might be saved. We will

not forget Gethsemane, when he sweat as it were great drops of blood, falling down to the ground, and with streaming eyes and melting hearts we record that he was wounded for our transgressions and bruised for our iniquities, that the chastisement of our peace was upon him, and that by his stripes we are healed. His own gracious words were, "This is my body, broken for you." Here it is we come under the shadow of that love which God commended toward us in the gift of his Son to die for our redemption. Here mercy, the darling divine attribute, towers up above everything else as a lofty peak in a range of mountains, and from its summit there shines light sweeter and more pleasant than that of the sun. We remember also that he comes again without sin unto salvation. "For as oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come." He saith :

"I come quickly. Amen. Even so come, Lord Jesus."

T. M. HOPKINS, *Pastor Pres. Church, Denver, Col.*

HE WILL COME AND FINISH OUR FAITH.

When the steamboat passes Mt. Vernon, on the Potomac, the engineer always rings the bell and reverses the engine. This is done in honor of George Washington, whose remains repose at Mt. Vernon. No American citizen wearies of such a custom. Nor does the Christian tire of observing the Lord's Supper on the first day of each week. This was the custom

of the primitive disciples of Christ. When the first church was planted in Jerusalem, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers" (Acts ii. 42). "The first day of the week the disciples came together to break bread" (Acts xx. 7). The early Christians were exhorted to keep up the custom, "Not forsaking the assembling of yourselves together, as the manner of some is."

How pleasant it is to remember Christ in his earthly life, and what he accomplished for his disciples? He was a mirror in which we can see our God in his love and compassion.

He was an example of what God would have us to be. "He went about doing good."

But he walks no longer the weary way of life, but in undimmed and glorious splendor the golden paved streets of the New Jerusalem. In due time he will come again. He will then complete that salvation begun in his saints. He is the author and finisher of our faith. It will be finished when the saints are made like unto him. Christians look forward to the completion of their salvation. By this institution are they strengthened for the trials, temptations and toils of this life, and to receive all that is good.

ALANSON WILCOX.

CHRIST THE CENTRAL FIGURE.

This institution was given to the disciples by Christ and is commemorative of what God, in his love for

man, has done for the human family. He gave his only begotten Son to die that we might live.

Christ is the central figure in the scheme of redemption. From him radiates all spiritual life and light. He says, "If I be lifted up from the earth I will draw all men unto me" (John xii. 32). Christ, then, being the central figure in the plan of redemption, the life-giving and light-producing cause of man's spiritual nature, how necessary it is that we should have him in our minds and hearts continually, feeding our souls on spiritual life and our minds on heavenly light.

The object and necessity of thus coming around the Lord's table are deeply felt by every true child of God. The eating of the bread carries us back to the scenes of his suffering on earth. From the temptation in the wilderness by the arch enemy to the last groan upon the cross, all these sufferings were in order that we should be reconciled to God. "This is my body which is given for you." "This [cup] is my blood of the new testament," says Jesus, and when we remember that the blood is the life, how full of meaning is this cup to the Christian's soul. Again he says, "I am come that they might have life, and that they might have it more abundantly." As we drink of this cup let our souls drink deep draughts from the fountain head of all spiritual life.

Let us remember the admonition of the apostle, that we eat worthily, discerning the Lord's body, that we may not bring condemnation on ourselves.

JOHN BAIN, *Minister Christian Church, Wichita, Kansas.*

CHRIST'S VIEW OF HIS DEATH.

Christ's view of his death is written unmistakably on the Supper. It is not merely that he wishes it rather than his life, his miracles, or words, to be kept in thankful remembrance, but that he desires one aspect of it to be held high and clear above all others. He is the true Passover Lamb, whose shed and sprinkled blood establishes new bonds of amity and relations, with tender and wonderful reciprocal obligations, between God and the "many" who truly partake of that sacrifice. The key-words of Judaism—sacrifice, covenant, sprinkling of blood—are taken over into Christianity, and the ideas they represent are set in its life. The Lord's Supper is the conclusive answer to the allegation that Christ did not teach the sacrificial character and atoning power of his death. What then did he teach when he said, "This is my blood of the new covenant, which is shed for many"?

The Passover was a family festival, and that characteristic passes over to the Lord's Supper. Christ is not only the food on which we feed, but the head of the family and distributor of the banquet. He is the feast and the governor of the feast, and all who sit at that table are brethren. One life is in them all, and they are one as partakers of one.

The Lord's Supper is a visible symbol of the Christian life, which should not only be all lived in remembrance of him, but consists in partaking by faith of his life, and incorporating it in ours until we come to the measure of perfect men, which we reach when we can say, "I live; yet not I, but Christ liveth in me."

There is a prophetic as well as a commemorative and symbolic element in the Lord's Supper, which is prominent in Christ's closing words. He does not partake of the symbols which he gives ; but there comes a time, in that perfected kingdom, when perfect love shall make all the citizens perfectly conformed to the perfect will of God. Then, whatsoever associations of joy, of invigoration, of fellowship, clustered around the wine-cup here, shall be heightened, purified and perpetuated in the calm raptures of the heavenly feast, in which he will be partaker, as well as giver and food. "Thou shalt make them drink of the river of thy pleasures." The King's lips touch the golden cup filled with unfoaming wine, ere he commends it to his guests, and from that feast they "go no more out," neither shall the triumphant music of its great "hymn" be followed by an Olivet or Gethesemane, or any denial, or any Calvary. But there shall be no more sorrow nor death, for the former things are passed away, and he has made all things new.

ALEXANDER McLAREN, D. D., (*The Sunday School Times*), *Manchester, Eng.*

CRUMBS UNDER THE TABLE.

1. "In prayer we speak to God ; in preaching God speaks to us, but in the Supper there is a mutual intercourse and a reciprocal approach."

2. "We can not trust our heart's inward feelings, but that bread and that wine we can trust. Our inward

feelings are a sign from man ; that bread and wine are a sign from God. Our inward feelings may tell us what we feel towards God ; that bread, that wine tell us something vastly better—*what God feels towards us.*”

3. “ Here at this table, we often, like Moses from Pisgah, get extended views of the land of promise. Here the mourning saint finds joy, peace, rest; the weak, encouragement; and the strong, increasing confidence.”

4. Here at this table see the “Victories of the cross. How Christ's wounds are our healing; his agonies our repose; his groans our songs; his pains our ease; his death our life; his shame our glory.”

5. The simplest and most common things of life are made to remind us of Christ—such as water, bread, the juice of fruit.

The Lord's Supper, coming down to us through the ages, is irrefragable proof of the life and death of our Lord and Saviour Jesus Christ.

CALVIN S. BLACKWELL (*Christian Standard*).

THE CROSS.

John xii. 32: “ And I, if I be lifted up from the earth, will draw all men unto me.”

The central place and attractive power of the cross of Christ.

When men die we begin to gather up the lessons of their lives, to ask how they have lived, what have they done or spoken, that can make us wiser and stronger

to do life's work? But when Christ died, while men did not forget his teachings or his example, they began to ask, "Why did he die? What was the meaning and the benefit of his death?" How great the contrast! How this distinguishes Christ and sets him apart from other men! Men are born to live. Christ was born to die. The most conspicuous event of his life was his death. We do not know Christ until we know him on the cross. We can not comprehend his life until we have first understood the divine significance of his death. Men are mighty in the wisdom and strength of their lives. Christ was mightiest in the efficacy of his death. In his cross was the hiding of his power.

What is and always has been the distinguishing symbol of the Christian religion? Not the crescent; that is the emblem of Mohammedanism. Not the eagle; that is the symbol of national power, and belonged to Rome. Not the lion; England claims that. Not the dove, the lamb, or the anchor, although these are emblematic of Christian truths. But the cross, always, everywhere and significantly the cross, on which Christ, the author of Christianity and our divine Redeemer, hung and died. This emblem, not of purity, but of suffering, not of life, but of death, sets forth the foremost thought of our faith, is the gospel itself.

In Moses and the prophets were the foretellings of Christ's passion and death. In significant type and plain declaration the sufferings of the Messiah were revealed as essential to the accomplishment of his earthly mission. He must suffer in order to save. Christ himself laid special emphasis upon the surrender of his life for man's redemption. The good Shepherd

must give his life for the sheep. The corn of wheat must fall into the ground and die, or abide alone. The ordinances of the gospel were appointed to commemorate this great truth of Christ's vicarious death, and the apostles were sent forth everywhere to proclaim that the Son of man died for the sins of men according to the Scriptures. The songs of the church in all ages have derived their inspiration, their beauty and their power from the scenes of Calvary, and the songs of heaven will be of "the Lamb that was slain."

The cross is the magnet of the soul. It appeals strongly to the sympathies of men. But it is more than a spectacle. It has to do with human guilt and human need. He "bore our sins in his own body on the tree," and "by his stripes we are healed." Is it any wonder that we twine about the cross the ivy of an ever-living faith, that we crown it with the wreath of our purest affection, that we embalm it in our sweetest hymns, and that in all the sorrows, the temptations and the sins of life we speak its name and fly to its shelter?

"The balm of life, the cure of woe,
The measure and pledge of love,
The sinner's refuge here below,
The angels' theme in heaven above."

HENRY M. KING, *Minister Emmanuel Baptist
Church, Albany, N. Y.*

THE CUP.

“This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me” (I. Cor. xi. 25).

In individual, family and national life, etc., we have our seasons of commemoration, to keep alive the memory of notable days or deeds. These seasons are observed with festive joy or a feast of the spirit. So, too, Christianity has its memorial day, not ushered in by the noise of cannon or glare of trumpets; not to be observed with gorgeous pageantry or imposing ritual, but rather as a holy resting time, a feast to be kept with solemn gladness of heart.

The institution of this feast was the instinct of love. We delight in being remembered by those who share our affection; so Christ desires to be remembered by those who love him, and the thought of him is to pervade the whole life.

But this remembrance has a wise purpose in relation to ourselves. Remembrance:

I. Begets humiliation, by the measure of our guilt. The cup brings before us the Cross, and the Cross reveals our sin.

II. It quickens hope. The cup not only recalls sin, but also our sacrifice. Through it we see “help laid on one mighty to save.”

III. It inspires a new activity through gratitude. Having been forgiven much, we love much, and love prompts to sacrifice and service. We feel with Paul the constraining power of this love.

IV. It lifts our longings heavenward. Every heart and every household has its treasured souvenirs of

those who once were with us, but are not, for God has taken them. How sacred such relics. To view them is to

“Sigh for the touch of a vanished hand,
And the sound of a voice that is still.”

So, when we reverently pass the cup to our lips, memory is busy with the past, and imagination with the future; we do desire “to depart and be with Christ.” Thought springs upward from the cross to the crown, and we long to be with him, “to see the King in his beauty, and to behold the land that is afar off.”

REV. T. A. NELSON, *Brooklyn (Metropolitan Pulpit).*

CURSORY HISTORY—LORD'S SUPPER.

Persons admitted. In the primitive church all baptized persons were admitted to the Lord's Supper. Afterwards Catechumens and those who had fallen from grace were excluded. Communion of infants is found in an early period, and is still found in the Greek Church.

To those who were sick the elements were carried, and they were even placed in the mouths of the dead.

A general confession of sin was made, and the elements administered by the priest, who first partook himself.

Among Protestant bodies there has been much dif-

ference of time and manner; some partake monthly, others weekly, others quarterly, and among Socinians the Supper is observed annually.

The doctrine of the real presence became less generally received, and its common, native character more generally accepted. The great difference now between Protestants is in regard to who shall partake of it and how often. And this is one of our fundamental differences from Missionary Baptist churches—or close communion. But the celebration in connection with the agapae or love feast soon began to meet serious objections, such as are recorded in I. Cor. xi., where there was a scramble for places at the table and excess in eating, so that many were made sick; hence, Paul's directions, "What, have ye not houses to eat and drink in, or despise ye the church of God?" It would seem from this they had now a regular place for worship, and that was the proper place for its observance.

Not daily. Now, also, it seems to have been changed to the first day of the week. "On the first day of the week let each one lay by him in store," etc. (I. Cor. xvi. 2). "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow" (Acts xx. 7).

Change of time. Here, also, we have a change of time from evening to morning. Paul preached till midnight—broke bread and continued talking till daylight. New names, such as eucharist, sacrifice, altar, mass, holy mysteries, take place of the old. The simple rights and ceremonies give way to elaborate preparations.

After the third century we come in contact with

the doctrine of the real sacrifice of Christ in partaking of the loaf and wine. Transubstantiation. The doctrine of transubstantiation, or the changing of the emblems into the actual body and blood of Christ.

The actual presence of Christ with the bread and wine. In the twelfth century laity forbidden to take the wine. It now becomes a mystery of most terrible significance. The question of what becomes of the crumbs that fall from the participants, the wine left in the cup, became agitating questions. Violent controversies arose between scholars. Councils decided one way and then another. In 1264 Pope Urban IV. instituted Corpus Christi day, by which the doctrine of Transubstantiation received liturgical expression.

Sixteenth century. Then came the revolutions of the sixteenth century. Zwingle believed it to be merely commemorative. Luther believed in the actual presence of Christ in the bread and wine. Calvin rejected the real presence, but spoke of a real, though spiritual, participation of the body and blood of Christ which exists in heaven. This participation, however, he restricted to believers, while Luther agreed with the Roman Church, that Infidels partook of the body of Christ, but to their own hurt. Luther fixed his views in his confession of faith, but as Lutheranism began to decline this idea also declined. Calvin and Zwingle's views became most generally accepted.

Nineteenth Century. In the Church of England there was from the beginning a real presence and a spiritual presence. The controversy waxed hot, and practically divided the church. The High Church parties believing in the real, the Low Church the spiritual presence.

Now let us look upon the most celebrated scene a moment. 'Tis night ; out upon the mountain sides gleam the campfires of those who have come up to the Passover. Their songs are borne to them upon the evening breeze ; the bleating of sheep and the lowing of cattle give token of the coming feast. Inside, the flickering light falls upon a few disciples seated upon rugs or mats around a low table. The Master is speaking. He says : "Ye are they which have continued with me in my temptation : and I appoint unto you a kingdom, as my Father hath appointed unto me that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Who is this thus dispensing thrones and kingdoms with such ease ? Men marvel at the spectacle of Napoleon at Tilsit, making and unmaking kings and kingdoms, but back of him were the armies of France, Ney and Murat. But this man had neither soldiers nor money to aid him in his warfare. Eleven ordinary men were there, and to them he was speaking, and, as he speaks, they see their dream of power passing away. The hour for which they had waited so long had come at last, but it seemed to have brought with it a crushing defeat. It is true he said, "I shall see you again, and your heart shall rejoice and your joy no man taketh from you." And I shall come again. But when, and how, and where ? Between that parting and meeting yawned the valley of the "shadow of death," "and they feared as they entered into the cloud." But the strangest part was yet to come. As they were eating, Jesus took bread, and, when he had given thanks, brake it and gave to his disciples, and said, "Take, eat ; this is my body which is given for you ; this do in

remembrance of me." Who before had desired to keep before his friends his defeat? Titus' Arch still stands to commemorate his victory over the Jews. The Column Vendome commemorates the glory of France; and Bunker Hill Monument the achievements of American patriots; but this man would continually remind his disciples, in all ages, of his ignominious death. Little could they see the halo of glory that was to gather about that cross in the years to come, and how defeat would be turned into victory. They could not see this then; they saw it afterwards. Then their hearts were troubled and they were sore afraid, like many now. "Till he come again," was unheeded.

I know of but one other scene in history that is to be compared with it in pathos and beauty, and that, only as starlight is to sunlight. The place is a prison chamber at Athens, opening out upon the Agora; outside, the shadows are falling upon the Attic hills; inside, an old man is taking leave of a few friends. They talk of his approaching death; he tries to comfort them by that wonderful argument of the immortality of the soul. He describes the soul going out, conducted by its guardian angel, through roads with many windings, that lead to the place where all are tried.

"What do you say to my making a libation of this cup to any god?" he asks of his jailer. "We only prepare just so much as we deem enough," he replied. "I understand," said Socrates; "yet I must pray the gods to prosper my journey from this to the other world." His friends burst into tears; he reproves them, and then, as he feels his limbs growing cold, he uncovers his face and says, "Crito, I owe a cock to Asclepius; will you remember to pay it? These

were his last words. He faints away and dies. He leaves no promise to meet them again, no hope to cheer them.

Now go, four hundred years later, to that other scene of which we have spoken. Christ takes the cup and says, "This is the blood of the new testament, shed for many for the remission of sins."

The new kingdom was about to be inaugurated, but not without blood; blood it had been at the beginning, blood at the ending; but the great tide was spanned by a typical bridge, over which the disciples were to pass from the old to the new, from the shadow to the substance; from the natural to the universal. With Gethsemane and Calvary before him, he goes out into the night. No jailer guards him, no prison doors clang behind him. "No man taketh my life from me. I lay it down of myself." "For this cause came I unto this hour." He goes forth to his doom. Drop the curtain. Let us not look upon that which the sun refused to see; but let us go to the time when those who had gladly received the word were, for the first time, partaking of this commemorative supper.

Songs of praise were heard. The Comforter had come; part of the promise had been realized, and so through the years of persecution that followed. As they partook, on that memorable first day of the week, of this memorial supper, in all their discouragements rang this promise: "I will come again." And, as we come to the Lord's table, we, too, look forward to that time when the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God. Then we which are alive and remain, shall be caught up together in the clouds with

them to meet the Lord in the air, and so shall we ever be with the Lord, and sit down with him in his kingdom.

J. T. SHARRARD, *Evangelist, Christian Church, California.*

A JOYFUL AND HOLY DESIRE.

“With desire I have desired to eat this Passover with you before I suffer” (Luke xxvii. 15).

Jesus had been rejected by the Jews, yet he desired to fulfill all righteousness by keeping the last Passover. He celebrated this Passover, and the Lord's Supper, which followed, in holy anticipation. But why does he bid this Passover welcome, and most earnestly desire to eat with the apostles before he suffers?

1. It was for his Father's glory. He delighted to do the will of God; this was his meat and his purpose. He knew that God would be glorified by what followed.

2. It was for the benefit of his disciples. When friends are about to leave us, we love to spend a little time quietly with them. He knew the many temptations and dangers which they would meet, and before leaving them, he desired to be alone with them, to soothe, console, arm and encourage them.

3. Perhaps he expected to draw some comfort to carry him the more cheerfully through his sufferings. Away from the noise of the opposing world, and in a peaceful circle, with his affectionate followers, he de-

sired to eat with them in all solitude, before he suffered.

4. He desired to eat this Supper because his end was near. Having purposed to redeem mankind, he ardently desired to do it. His pilgrimage was over, and his preparation day at a close. This was to be the last meeting. He earnestly desired it that his sufferings and rejection from men might be passed and gone.

5. He earnestly desired to eat of this feast, that the prophecies which respected his sufferings might be fulfilled. Without what would come to pass during the next few hours, all the hopes of Abraham, Moses, David and Daniel must be forfeited. This was to be the last Passover, and was marking a great event in the history of the world. Priests and sacrifices, types and ceremonies were to pass away.

6. He desired to eat of this Passover because it was to make an end of our condemnation. The handwriting of ordinances which was against us, was to be nailed to the cross. The wall of partition between Jew and Gentile was soon to be overthrown, and salvation offered to the whole world.

7. He desired to eat this feast, that his will might be made to his followers. He desired to give to them the fruits of his teachings, sufferings, miracles, death and resurrection.

Thus we see why he most earnestly desired to eat this Passover before he suffered. Should we not anticipate and eat it with joyful and holy desires? Will not the remembrance which it gives to us of Christ's sufferings, prepare us for sufferings, trials and death?

JOHN BRANDT.

DESIRED BY ALL CHRISTIANS.

Eucharist, the sacramental ordinance instituted by Christ and enjoined on his church as of perpetual obligation, in which bread broken and wine poured out, after solemn benediction by the appointed minister, are partaken of by the faithful in commemoration of his atoning sufferings and death, and the benefits thereby purchased for mankind, and as a means by which those benefits are conveyed to the worthy recipient. This ordinance has been constantly observed without essential variation, by all sections of the Christian church, from the time of its appointment to the present day. The only exception is that of the Quakers (or "Society of Friends"), who, from an exalted idea of the spiritual nature of Christianity, have discarded the Eucharist, together with all other religious symbolical acts. All other Christians have at all times agreed in regard to the Eucharist as their highest act of worship and the most solemn ordinance of religion.

Encyclopædia Britannica.

THE MYSTERY OF DEATH.

What a great mystery is life, and death, which is a little further removed, is still a greater mystery. We ask of life its meaning, but the answer is confused; if we demand of death its secret, we have in return not even the echo of our words. These are things past our finding out—things too high for us. The world,

by its wisdom, cannot tell the counsels of the Most High, and amidst these questions and problems unsolved, verily we have need of some sure guide.

“God is the Lord who hath showed us light.” At this hour we are caused to think of death, but not of defeat; of the grave, but not of the failure of our hopes; of the slain Lamb of God, but not a sacrifice in vain. “The Lord hath done great things for us,” having overcome the powers of darkness and given himself a ransom. Hear his words: “I am come that ye might have life.” “I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.” He promises living water, that we may thirst no more; and by his blood is the new and living way. So when we contemplate his death in our behalf, we can not but rejoice in the triumph he won for us, the salvation he made known. But the cost: This is my body, broken; my blood, shed for you. Our hearts surely must fill with love and gratitude to God, “who giveth us the victory through our Lord Jesus Christ.”

“When ye pray,” says Jesus, “say, Our Father.” This is our Father’s house, his table, and we are of his family. Come, let us draw near, with true hearts, in full assurance of faith, and partake, that the new life we have may be sustained, and let David’s confidence be ours. We shall not want. Yea, though we walk through the valley of the shadow of death, we will fear no evil.

W. A. FOSTER, *Christian Church, St. Paul, Minn.*

THE DESIRE TO BE REMEMBERED.

Men everywhere have a natural and irrepressible desire to be remembered. They shudder and recoil at the thought of being forgotten, of having their names and images erased from the memory of the world, and of lying down in the darkness of oblivion. Hence they found literary and benevolent institutions, and build monuments and pyramids as means of handing their names down to posterity. Christ also desired to be remembered, but for very different reasons. He built a monument of bread and wine to perpetuate his memory; a monument which has survived the convulsions and shocks of the ages and defied the wasting hand of more than eighteen centuries. A monument which, towering above the wrecks of time, is destined to stand unshaken long after the monuments of stone have crumbled back to mother dust. It was erected under very solemn circumstances: Jesus had called his disciples around him to eat the passover with them for the last time before his crucifixion: soon they would see his face no more; they were deeply saddened at the thought of being separated from him; never before did he seem so dear to them as then: their hearts clung to him with an undying grasp of love. It was at this solemn, tender moment, when their hearts were susceptible of the deepest and most lasting impressions, that he instituted this beautiful and significant ordinance as a means of keeping his memory fresh in the minds of his disciples, and of handing it down through the ages to the end of time. Now, why did Jesus desire to be remembered? Certainly not for mere personal gratification, but for the benefit of his followers, for the sal-

utary influence it would exert upon their characters and lives. We all know that the memory of a person affects us as much, if not more, than his presence. It tends to make us good or bad, according to the character of him remembered. The memory of some persons tends to kindle the lowest and vilest passions, and is a blight and mildew on the soul, while that of others is inspiring and ennobling, uplifting and beautifying. The memory of George Washington and his associates, in their long and painful struggle for our national independence, is one of the best means of keeping alive our patriotism and love of liberty. And how powerful and salutary the influence of the memory of a sainted mother; how it shields us from doing wrong and inspires us to do right. John Randolph said that if it had not been for the memory of his pious mother he would have become an infidel. A skeptic once being deeply impressed with a sense of his guilt in the time of a religious revival, went down upon his knees and prayed: "God of my mother, have mercy." Now if such be the influence of the memory of a sainted mother, what must be the power of the memory of Christ, accompanied by the impressive influence of the Holy Spirit? It seems to me that the remembrance of his transparent purity of character and spotless life, his patient sufferings in Gethsemane and heroic death upon the cross for our sins, are enough to lift us out of ourselves and transform us into new creatures. Now in view of these facts we can see the value and importance of the sacrament. It is important in the development and perfection of Christians; he who neglects it not only disobeys a plain command of Christ, but also robs himself of one of the most

efficient means of growth in grace and in the knowledge of the Lord Jesus Christ.

P. M. PERRY, *Pastor of Congregational Church,
Western Springs, Ill.*

DEVOTION, PRINCIPLE AND LOVE.

“Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing” (Rev. v. 12).

As we have gathered together in order to participate in this solemn yet glorious and sublime service, there are a few practical thoughts I would bring to your consideration at once helpful and suggestive.

1. *I see in this sacrament a devotion, true unto death.* It is easy to be faithful and loyal when surroundings are all favorable, but in the hour when adversity comes, when friends seem indifferent and cold, when no one smiles approvingly, when the heart is not cheered by encouraging words, when all seem to have fled—in that hour devotion finds a test at once trying, yet fraught with a grandeur unspeakably full of glory. Christ had this trial, and for the accomplishment of his great work as our friend, he maintained in the face of opposition, adherence and loyalty culminating the same at the cross. What a friend.

“Be thou nearer, be thou dearer,
Nearer, dearer, still be thou;
Friend the meetest, friend the sweetest,
Christ with thorns upon thy brow.”

Those thorns upon the brow of Christ tell us of his love and fidelity. Can that be said of us? As Christ—now exalted—looks upon us at this time does he detect in us anything to the contrary? We can trust him; can he trust us? Is our devotion so real and fundamental that Jesus can confide in us the interest of his cause? O my hearers, search the inner springs of action and see whether you are genuine, even to the heart.

2. *I see in this memorial that Christ had a "principle."* This is what we need so essentially. Many have a beautiful sentiment, but lack the "principle." A sentiment is like an article plated with gold. It appears beautiful and real, but a little wear and behold it rubs off and the artificial is exposed. A fundamental principle, however, is like solid gold; no matter how much it is worn, the remainder is still pure gold. So with us; if we have but a sentiment, it wears off with a little usage; but if we have a principle, we endure through adversity as well as through pleasant environments. So long as we thus live, so long will the principle be seen as pure gold. A principle governs the life. A sentiment is governed much by surroundings and circumstances. This memorial is to implant within us a fixed principle, to serve the blessed Saviour.

3. *I see in this sacrament a great overshadowing love.*

"What's life bereft of love?

It is a vast abyss of nothingness.

The lonely heart that knows not love's

Soft power, or friendship's ties,

Is like yon withering flower that bows

Its gentle head, touched to the quick

For that the genial sun had hid its light,

And sighing dies."

Surely no one can complain, when the love of Christ is thus offered to all who will enter its glory. Here is the good will extended to every one.

It is the intention of this love to forgive sins, and bring us into a higher and more exalted life.

Every man—every person having self at stake should enter this domain. As, however, this is not the case, many going on in sin and neglecting this memorial, Christ appeals to all disciples, saying, “If ye love me, keep my commandments.” Go, tell others of this wonderful provision, extend a helping hand to the fallen ones. “Freely ye have received, freely give.” Let love inspire you to noble deeds. Be thrilled into usefulness and activity for Christ, because of his love. “While we were yet sinners Christ died for us.” Hearken, my hearers. In the great and wonderful love of the Lord Jesus Christ, find your inspiration for an abiding principle of allegiance—for an active love in winning souls, and a life so well rounded in Christian graces, as that Christ shall be enabled to say in counsel of the eternal, “I can trust that disciple with full assurance of a noble record.” The Lord help you to draw near with a complete consecration. Amen.

REV. A. L. T. EWERT, *M. E. Church, Fort Collins, Col.*

DESIRING TO OBSERVE ALL THINGS COMMANDED.

Read I. Cor. xi. 23-29. The Lord Jesus is the best friend that man ever had or ever will have. When man was powerless of himself to escape God's vengeance, so justly merited by his conduct in the Garden of Eden, the Lord Jesus offered himself a willing sacrifice for him and healed the breach between him and his God. "Old things are passed away. Behold all things have become new. And all things are of God, who hath reconciled us to himself by Jesus Christ." Some time after his resurrection, and just before his ascension, he said to his apostles: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." We, brethren, more fortunate than millions of our fellow-beings, have had the opportunity of hearing and accepting the apostles' teaching and of putting on Christ in baptism. And now a happy band, *desiring to observe* all things commanded, we are met together around this, the Lord's table, upon which are spread the emblems of his broken body and spilled blood, to show his death till he come. If there is a time when our loving Saviour feels a deeper interest in those who are trying to serve him than he feels at other times, it seems to me this is that time. Let us, then, strive to put the world and the things of the world behind us, and with pure heart

and clean hands lifted to our crucified but risen Lord in humble gratitude return thanks for the emblems of his broken body and shed blood.

J. T. T. HUNDLEY, *Christian Church, Dunns-ville, Va.*

DIED FOR ME

The most marvelous love the world ever witnessed was God giving up his only Son to die for sinners. "God so loved the world that he gave his only Son." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "Delivered him up for us all." Matchless mercy! Marvelous grace! Unspeakable love! The Saviour died for me. It is related that a gentleman visiting a national cemetery, approached another gentleman, who was kneeling down at a grave, strewing it with flowers and bedewing it with his tears. The former said: "I suppose your father is buried there?" The latter shook his head. "Your brother?" He shook his head. Taking his pencil out of his pocket, he wrote on the head-board these simple words, "He died for me," and, the fountain of feeling deeply stirred, his tears flowed freely. The history was this: During the war when the Conscript Act was passed, this man kneeling at the grave of his friend was drafted into the army. A young man came to him, saying, "I'll take your place. You stay at home. You have a family to care for. If you go you

may be killed, and your wife and children be thrown upon the charity of the world. I have no one dependent upon me. If I should be killed no one would mourn. Let me go." And he did go. He was found in the thickest of the battle, bravely fighting for what he believed to be the right. The deadly bullet pierced his heart, and he fell on the field. When the war-storm had spent its fury, and peace waved her white banner over the land, the poor man whose place had been taken in the army by this friend, saved a few dollars out of his hard earnings, paid his way on the train, and sought the cemetery in which that friend lay buried. He found his grave, he knelt down, he kissed the grassy mound and covered it with flowers, and when asked who was buried there, with feelings too deep for utterance, wrote on the head-board these simple words, "He died for me."

Brethren, think of the sufferings and death of our Lord. Your heart will melt and your tears will flow.

"Dear Lord, while we adoring pay
Our humble thanks to thee,
May every heart with rapture say,
The Saviour died for me."

L. A. CUTLER, *Pastor Marshall Street Christian
Church, Richmond, Va.*

THE DIFFERENCE BETWEEN THE ANNI- VERSARIES OF WORLDLY KINGS AND OF THE KING OF KINGS.

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Around the table of our Lord we meet to commemorate his sufferings and death. Never was it known among any people, that the king, or a founder of a government, appointed an institution to be observed in memory of him, that would recall his affliction and death. Nations celebrate the anniversaries of the birthdays of their Kings and Emperors, and Generals and Benefactors. But Jesus, our King, took a loaf of bread, at the Passover Feast, and gave thanks to his Father, and then broke the loaf and gave to the disciples, saying, Take, eat; this represents my body broken for you: this do in remembrance of me. And then he took a cup, and, when he had given thanks, he gave it to his disciples, saying, All of ye drink of it: for this is the new institution in my blood, shed for many, for the remission of sins. The Apostle Paul, in the eleventh verse of his first epistle to the church at Corinth, says, That the Lord Jesus, the same night in which he was betrayed, took bread, and, when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you: this do in remembrance of me. After the same manner, also, he took the cup, when he had supped, saying, This cup is the new covenant in my blood; this do ye, as oft as ye drink it, in remembrance of me: for as oft as ye eat this bread, and drink this cup of the Lord, ye do show forth the Lord's death till he come.

And so the dear Lord would have us remember his sufferings, endured for us, caused by our sins, and show forth his death. "Christ died for the ungodly; for scarcely for a righteous man will one die; yet, peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we are yet sinners, Christ died for us." While citizens of earthly kingdoms celebrate the anniversaries of the birthdays of their founders or rulers, the citizens of the kingdom of heaven celebrate the death of their King. He conquered when he died. He conquered human hearts. His mercy and love stream from the cross and glorify that symbol of cruel suffering and shame.

"From Calvary a cry was heard,
A bitter and heart-rending cry;
My Saviour, every mournful word
Bespeaks thy sou's deep agony.

"Lord, on the cross I fix mine eye;
If e'er I lose its strong control,
O let that dying, piercing cry
Melt and reclaim my wandering soul."

L. A. CUTLER, *Christian Church, Richmond, Va.*

THE SIN OF NOT DISCERNING THE LORD'S BODY.

Like as, if a rebellious subject should no more regard his prince's seal than other common wax, or have

it in no greater reverence than the seal of some private man, it might rightly be said that he maketh no difference of his prince's person ; that is to say, that he doth no more esteem him than he doth other men ; yet it needed not that the king's person be there really present ; so, when we come to the Lord's table, if we take irreverently the mystical bread and wine as other common meats appointed for the belly, then make we no difference of the Lord's body. We do not esteem the worthiness, price, and virtue of it, which, in the holy mysteries, is so freely and so liberally offered unto us ; and, therefore, if we receive this sacrament irreverently, not considering who is the author of it, nor who it is that offereth himself so mercifully and lovingly unto us, it is no marvel that the holy apostle saith that we are guilty of the body and the blood of the Lord ; that is to say, that we are before the seat of the Almighty God, because of our unthankfulness and irreverent handling of the holy mysteries, counted as if we had slain the body of the only begotten Son of God, and shed his most precious blood on the cross ; or it is no marvel that, instead of grace, instead of forgiveness of our sins, and of life everlasting, we do eat and drink our own damnation ; and yet it followeth not that the body and blood of Christ be really present in the sacrament.

Cawdray (Selected).

WITH A DISCERNING SPIRIT.

“Blessed are the pure in heart ; for they shall see God,” says our Saviour. And again, “God is a spirit ; and they that worship him must worship him in spirit and in truth.” In a like manner teacheth the Apostle Paul, in his letter to the Corinthians, regarding the clear understanding of the gospel : “But the natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him. Neither can he know them, because they are spiritually discerned.” It follows, therefore, that spiritual things are spiritually discerned, and, inasmuch as God hath so loved us, that he has given his only begotten Son to die for us, and rise again from the grave, that we might have hope of an eternal life, and dwell triumphantly with him in heaven, ought we not to come before the Lord with fear and trembling, yet with a reverent faith, asking him to search us, and know our hearts ; and try us, and know our thoughts ; and see if there be any wicked way in us, and lead us in the way everlasting.

This should be the earnest prayer of every Christian in coming before the table of the Lord, where God, for Christ's sake, promises to meet in closest relation, his beloved ; like John of Patmos, we must be in the Spirit on the Lord's day, if we would discern the full import and meaning of the Lord's Supper. And what scenes cluster around that Supper. What a place to meet God. Only the pure in heart must come here. Hush, be reverent. Jesus is drawing nigh. Draw nigh to God, and he will draw nigh to you. As he approaches, let us remember how he loved us, of the

bloody sweat, of the crown of thorns, of Calvary and the cross, and the despairing heart-breaking cry, "My God, my God, why hast thou forsaken me?" By means of the communion we go back to Judea's hills, and look upon the Lamb of God as he bore our sins in his own body on the tree, and we say, "O, the depth of the riches, both of the wisdom and the knowledge of God." How he loved us. How he suffered for us. "O Lamb of God, was ever pain, was ever love like thine?" With these scenes before us, the Lord's Supper never can be lowered to a perfunctory service, but will ever remain the most sacred institution of the church militant. In the words of the poet :

"O, if this glimpse of love
Be so divinely sweet,
What will it be, O Lord, above,
Thy gladdening smile to meet.

To see thee face to face,
Thy perfect likeness wear ;
And all thy words of wondrous grace
Through endless years declare."

MAHLON H. WILSON, *Minister Christian Church,
Red Bluff, Cal.*

DISCERNING THE LORD'S BODY.

In loving remembrance of him who said, "This do in remembrance of me," we come to the table of the Lord. There is danger of formalism in our worship. We can not properly remember our Saviour in this in-

stitution, and partake of these emblems in a careless, thoughtless manner. Let us then examine ourselves, that we may eat and drink discerning the Lord's body. We should turn our minds from the world, and concentrate them upon the sacrificial death of Christ. Without the shedding of blood there could be no remission of sins. The loving Saviour took our place and suffered for sins, the just for the unjust, that he might bring us to God. As we contemplate the great sacrifice he has made for us, may we be stimulated to greater sacrifices for him. In Christ's death we have the highest possible exhibition of the Father's love, and the grandest lesson of self-sacrifice. Though he was rich, yet for your sake he became poor, that ye, through his poverty, might become rich. "All the blessed inspirations of faith and hope and love emanate from the cross. By its pleading we have been won from sin; by its power we are to be sustained in our new life." To the cross then let us turn in our meditations at this "sacred feast." An unknown writer has said:

"Break the loaf with trembling finger;
Round the cross let memory linger;
O my soul, with deep emotion,
View this proof of Christ's devotion.

"Drink the cup with feelings saddened;
Drink it too with spirit gladdened,
Sad, because the Lord hath sorrowed;
Glad, because of hope thus borrowed.

"Dare you smile? Be rather careful
That your thoughts be deeply prayerful.
Pray, because of sins committed;
Pray, that these may be remitted.

“By this bond of sacred union,
Hold with Christ a sweet communion;
Do not rend the tie asunder,
Which e'en makes the angels wonder.”

R. G. WHITE, *Minister of Church of Christ,
Washington, Pa.*

DISPOSAL OF THE REMAINDER OF THE EMBLEMS.

The loaf that is to be used for this solemn event, should be made from a small parcel of flour set apart for that especial purpose and made without leaven. After having been broken and distributed at the table it should not be given to any one to eat, but carefully placed in fire and burned up. The wine should be unfermented or prepared from soaking dried grapes twenty-four hours before pressing, and the remainder should be disposed of as in the case of the loaf. This care should be taken in view of the solemn facts that cluster around this most solemn of all ordinances.

J. DURHAM, *President Washington College, Ir-
vington, Cal.*

THE DIVINE PRESENCE IN THE HOLY COMMUNION.

The expression "real presence" as descriptive of divine presence in the Holy Communion is an infelicitous one. The real presence of anything is the negation of an unreal presence, *i. e.*, an imaginary presence—the presence of a phantom or illusion. Now there is no theologian in the world who teaches this logical contradiction of a real presence in the Holy Communion. What then can be meant by those who emphasize the phrase "real presence"?

The Romish doctrine is simple enough; the only objection to it is that it is certainly false. But those members of the Protestant Episcopal Church who hold to this doctrine of the "real presence" declare that they do not believe in transubstantiation. The advocates of this theory are very hazy on the subject, but they seem to teach at heart this—that there is a special, personal presence of the second person of the Trinity in the Holy Communion. There are general objections to this theory, one of which is fatal and is therefore sufficient to state. Our Lord Jesus Christ "sitteth at the right hand of the Father," and being there he can not be anywhere else, because his presence is, since his incarnation, limited by the conditions of human nature. The human is eternally united with the divine in the person of the Son of God; and ubiquity, much less omnipresence, is not predicable of human nature. There is not a word of revelation to show that Christ ever was or can be personally in two places at the same time. Of course we know that there is a presence or

influence of the Logos that accompanies the presence of the Holy Spirit, yet this does not imply the presence of the man Jesus; without whose presence the presence of the Son of God is not now conceivable by a believer in the incarnation.

The theory of the "extension" of Christ's incarnation is gratuitous speculation, without a shadow of support in the Holy Scriptures.

The only personal presence of the Deity in the Holy Communion that we have any warrant for believing, is the presence of the Holy Ghost.

The Book of Common Prayer guards most wisely against the doctrine of "the real presence" of Christ and its corollary "eucharistic adoration," by addressing all the prayers in the Communion Office to the Father, not to the Son; and the presence that is marked in the Communion Office is that of the Holy Spirit.

WALLACE CARNAHAN, *Rector Christ Church, Little Rock, Ark.*

DO YOU DERIVE BUT LITTLE PROFIT FROM OBSERVING THE LORD'S SUPPER?

If this is the case, something is wrong with the individual life. If there be any sins unrepented of in your life, God will neither hear your prayers, nor give you a blessing in the Communion. If you are living in any one sin, and go to the Table of the Lord, it is utterly impossible to set aside that sin for the time

being, and then take it up again as soon as the communion service is over. Abraham said to his servants, when he went to sacrifice Isaac, "Abide you here with the ass, and I and the lad will go yonder and worship and come again to you." Many strive to do likewise with their sins. They would have a light on the Lord's day, and have it extinguished during the week. There is no comfort and no blessing in this ordinance unless there is a living, active, constant faith and obedience to Christ. There is no fault with the Supper; the fault lies in the heart of the participant. If profanity, uncleanness, intemperance, slander, dishonesty, pride, indifference or coldness is in the way, these things must be flung away, before one can drink of the joy, comfort and blessings of communing with the Lord. It is impossible to derive any benefit from the Lord's Supper after spending the week in idleness, joking, champagne suppers, dishonest dealings and intemperance. The better the life, the deeper the blessing to be had. To have God's eye over us and his ear open to our cries at the Lord's table, we must live at all times and in all places, in the spirit of love, joy, peace, temperance, patience, godliness, prayer and brotherly kindness.

In order to profitably remember Jesus when we partake of the Lord's Supper, we must remember him in our private life, in our homes and in our business.

JOHN BRANDT.

DO YOU REMEMBER?

In most cases the importance that belongs to the Lord's Supper, as the most solemn of all institutions of the Lord's house, is not understood or appreciated.

Do you remember that it attaches to it a memorial from God, the Father, from Christ, the Son, and from the Holy Spirit, the Comforter, which was to be the Abiding One?

Do you remember that it brings to us a memorial of the Word of life that was made flesh, and that word that was given as the "lamp to our feet;" that word that was written that we might believe that Jesus is the Christ, the Son of God, and that believing we might have life in his name? This solemn and sacred institution carries, with memory's golden chain, the humble and sacrificing life of our Saviour, the great Teacher, who spoke as never man spoke, yet who came even as a foot-sore traveler without a place to lay his head, and poor that we might become rich; rich in possessions, rich in life eternal, rich in a heavenly home and heavenly associates. Do you remember that the Lord's Supper is a memorial of the most miraculous life in itself the world has ever seen, and of the thousands of miracles wrought by the Saviour as proof of his mission? Do you remember that it is to remind you of that unjust trial by a clamoring mob, with the contumelies of the wicked throng—of an unjust sentence from what should have been the seat of justice? Do you remember that cross-bearing that lifted him to the skies and gave him a place at the right hand of the Father?

It tells of One who was lifted up and said: "I will draw all men to me." It tells of the burial place of Joseph, where the body lay under guard of the quarternions of soldiers. Do you remember that it brings to memory God's angel breaking the Roman seal and rolling the stone away on that blessed morning, that angel who met the faithful women who were the first to receive the news that he had risen? And do you remember that it points to the scene that darkened the sun, made the earth to tremble and the graves give up their sleeping dead?

J. DURHAM, *President Washington College, Irvington, Cal.*

DRINKING THE FRUIT OF THE VINE IN GOD'S KINGDOM.

(Matt. xxvi. 29, Mark xiv. 25, Luke xxii. 18.)

The teachings of Christ, in an eminent degree, are applicable to this present world, but no less applicable to the world to come, when those who are saved shall see things as they are, and behold a full manifestation of the glory of those teachings, and the meaning of the elements associated with that glory.

"The fruit of the vine," in the Old Testament, is called "the blood of the grape" (Gen. xlix. 11, Deut. xxxii. 14).

The simple meaning of the passages referred to above seems to be this: I shall not drink again of "the fruit of the vine," which has represented fellowship, joy, contentment here, until, in that "Kingdom

of God," there shall be a perfect realization of these higher and nobler manifestations of the best nature, as represented by "the fruit of the vine."

In Matthew, Christ speaks of drinking with the apostles who stand for all disciples. He speaks of "my Father's kingdom." In Mark he refers to none but himself, and says, "in the kingdom of God." Likewise also in Luke, except he says, "until the kingdom of God shall come."

"This fruit of the vine" does not necessarily refer to the wine of the Lord's Supper, for these words were uttered before that was instituted, according to Luke. Matthew and Mark state otherwise. However, it may particularly refer to blood shed, which represented life offered, which is the basis of the glorious redemption of which we are made partakers by faith, in the hope of the coming of that kingdom which will be visible to all the prepared participants.

The Passover, celebrated by Christ and his apostles, was soon to be fulfilled in Christ himself. As head of the family, he drank of the wine first, but it is very probable that he did not eat or drink at the Supper, for it represented him as given for the life of the participants.

There were three or four different drinkings of the wine during the Passover Feast. There is no evidence—except the knowledge of the custom—that Christ followed the customary routine at the Passover. Without entering into a discussion of the reasons for the positions stated, let me, in conclusion, say that Christ expected a joyous, happy meeting with his disciples in heaven, and hence, no doubt, alludes to the eternal festival of his glorified church in his kingdom, and com-

pare it to the bright image of the eternal Supper, a foretaste of which he was very shortly to institute.

He does not mean that in that kingdom they shall drink wine. By the word "new," which signifies not old, different or in a different manner, he includes the idea of superior excellence.

What a glorious promise, that Christ will be the Master of that great feast of joy, contentment and fellowship in the kingdom which shall come in glory.

C. WINBIGLER.

ITS DURABILITY.

Infidelity has always found fault with the bloody religion of Christianity, as it chooses to term it; as this thought is embodied in the entire literature and hymnology of the church. Infidelity has practically admitted that its success must be feeble, as long as the Lord's Supper stands as a barrier between it and the thought and affection of the great multitude who enshrine its Author in their hearts. We may safely predict, that, as long as the Church of Christ exists on earth, so long will the holy Supper exist also; the two are inseparable. He who founded the church, gave unto his people this beautiful service, this divine ordinance, as a kind of fulcrum, upon which to rest their faith amid the darkest hours of life. "He knoweth our frame; he remembereth that we are dust;" and so he set the symbols of his sufferings and death, in the very foreground of his religion, as he was leading his

disciples away from Judaism; and said unto them, and his whole church through all time: Whenever you eat the bread and drink the cup, which symbolize my body and blood, think of me. And so our blessed Lord is kept constantly fresh in the mind of the church, and in the hearts of his people. Marble has crumbled, brass has corroded, gold has been dimmed, empires and kingdoms have passed away, but the Lord's Supper has withstood all the storms of persecution which have swept over the church; the scythe of time which has mowed down so many generations, has never touched it; while so many monuments erected to commemorate human greatness, have crumbled into dust; it stands to-day, firmer and more symmetrical than ever before; and is to stand until "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

The Jew, staff in hand, turned his back upon Egypt, and his face toward the promised land, as he started from the Passover Supper, and so to day every one coming to the Lord's Supper is to turn his back upon the world, and his face to the heavenly Canaan, and press forward through opposition and trial, if he would at last, see the "King in his beauty" and be "forever with the Lord."

A. BOWERS, M. A., *Presiding Elder M. E. Church, Dayton, O.*

DUTY.

As Christians it is our duty to "break the loaf."

1. Obedience to Christ demands it. "He that hath my commandments and keepeth them, he it is that loveth me." He is the Author of eternal salvation unto all that obey him. He has commanded us to proclaim his death till he come. He is our King and it is our duty to obey him.

2. It is a duty from the standpoint of love to celebrate the Supper. He loved me and gave himself for me. No love on earth like the love of Christ. None so deep and replete with pity and pardon; because of his love for us he instituted this Supper, and because of our love for him we should partake of this Supper.

3. It is a duty from the standpoint of our own interest that we have faith in Christ, repent of our sins and are baptized in his name. It is for our own interest that we feed and clothe the body, and is it not much more to our interest that we give food to the soul? Is it not for our interest that we drink of this water of life, and eat of this bread which came down from heaven?

4. It is our duty from the standpoint of the church. The church is a family. The members of this family have one common Father, one nature, one Saviour, one spirit, one hope, one revelation, one future home and one Supper. It is for the fellowship of the church that we sit down together and partake of this Supper.

5. We owe it as a duty to the world around us. If we are the light of the world we must let that light

shine. If the Supper is a witness of Christ's death we must celebrate that Supper.

Seeing then that it is our duty from so many different standpoints, let us fill our memory as we partake of this Supper, with thoughts about Jesus. Let us put aside thoughts of the world and all its cares, of home and its duties, of life and its burdens, and let us look on the picture of Jesus as he hangs on the cross and sheds his blood, that we might have remission of sins.

JOHN BRANDT.

DUTY OF CONSTANT COMMUNION.

“This do in remembrance of me” (Luke xxii. 19). It is no wonder men who have no fear of God should never think of doing this. But it is strange that it should be neglected by any that do fear God, and desire to save their souls; and yet nothing is more common. One reason why many neglect it is, they are so much afraid of eating and drinking unworthily, that they never think how much greater the danger is when they do not eat or drink at all.

That I may do what I can to bring these well-meaning men to a more just way of thinking, I shall—

1. Show that it is the duty of every Christian to receive the Lord's Supper as often as he can; and,
2. Answer some objections.

The first reason why it is the duty of every Christian so to do, is that it is the command of Christ. Let every one, therefore, who has any desire to please God, or has any love of his own soul, obey God by

communicating every time he can, like the first Christians, with whom the Christian sacrifice (monumental love feast—Ed.) was a constant part of the Lord's day service.

But suppose a man has often been at the sacrament, and yet received no benefit. Was it not his own fault? Either he was not rightly prepared or willing to obey all the commandments and to receive all the promises of God, or he did not receive it aright trusting in God. Only see that you are duly prepared for it, and the oftener you come to the Lord's table the greater benefit you will find there.

JOHN WESLEY (*Oxford Sermon, England, 1733*).

THE SIMPLE FEAST.

The Church—as it passed out of Judaism into Christianity—stripped off the pomp of its ancient ritualism. The long line of its priesthood, ordained of God, extending through a period of fifteen hundred years, together with their great offices and foundations, was suddenly swept away. The splendors of the temple and all its concomitants were instantly dissolved and dissipated. The holy city and the inhabitants of Judea were crumbled and scattered alike, as dust before the whirlwind. Stunned, confounded, bereft, Israel opened their eyes in strange lands to behold everywhere the rejected Christ of Judea becoming the accepted Saviour of the world. But how void of ornament, how nude and vulgar, must have appeared to them his church without great altars and princely ser-

vices. What wonder the Jew or cultured pagan, who comes to believe in Jesus, should desire to re-habilitate his church with an elaborate ritualism, since both were accustomed to great ceremonies in worship. Yet, how void of apostolic authority. To the Greek foolishness. To the Jew a stumbling-block. In the eyes of the world he is "a root out of a dry ground." "He hath no form, nor comeliness, and when we see him there is no beauty that we should desire him." To those who believe on him he is only "Christ and him crucified."

This simple feast and one other sacrament is all that remains from Judaic ceremony. These reduced to her simplest forms come into the Christian church by the authority of our Lord. A little broken bread and a few sips of wine. That is all. No display—only the cross. But on this small monument is written "a name which is above every name," "that at the name of Jesus every knee should bow" "and every tongue confess." "For there is none other name under heaven given among men whereby we must be saved." To those who know him, nothing more is needed to feast the eyes or fill the heart. It is a little memento, but its associations, doctrines, revelations, sweep the highest heaven and the widest universe. It is the whole gospel in miniature figure—death, life, faith, pardon, love, heaven.

Its visage is tearful, its voice pathetic; but its song is triumphant. "I will not drink henceforth of the vine until that day when I drink it new with you in my Father's kingdom."

REV. M. N. POWERS, D. D., *Presiding Elder M.
E. Church, Olney, Ill.*

A FEAST OF LOVE.

The Lord's Supper is a feast of love. The event which it commemorates furnishes the highest possible evidence of God's love for us, and for all children of men. Because we love God, and Jesus Christ, whom he sent into the world, we wait at the communion table. "This do," said the Master, on the night of his betrayal, "in remembrance of me."

In this quiet service we hold communion, familiarly with him who loved us and gave himself for us; and, secondly, with those who, possessing the spirit of the Christ, belong to him. God commended his love toward us, in that while we were yet sinners, Christ Jesus, the Lord, died for us.

The presence of the bread in this memorial feast reminds us of him who, as the true bread, came down from God out of heaven. Let us pray that, as we partake of this memorial bread, our souls may be fed and strengthened by spiritual food, the true manna.

"The fruit of the vine" reminds us of the fountain which has been opened for sin. Without the shedding of the blood of Jesus Christ, our Lord, there could be, for us, no remission of sins. His blood cleanses from sin. This precious blood is placed before us, in symbol, by "the fruit of the vine," in this ordinance of special divine appointment.

Let us then eat of the bread and drink of the cup, thinking gratefully of him who poured out his soul unto death. Let Christ be the one object of our thoughts and affections. Let us, as we partake of these divinely-selected emblems, worship him who, having

purchased eternal redemption by his blood, ever lives to make intercession for us. He can be touched by a feeling of our infirmities. As he agonized in the garden and on the cross, he now intercedes for us by his own blood, as the true High Priest, in the venerable Holy of Holies. Blessed Master ; preside thou in this feast, and fill us more and more with thy love. Amen.

B. B. TYLER, *Christian Church, New York City.*

"FORGET-ME-NOTS."

In the holy quiet of the Lord's day, this beautiful service brings us within the hallowed circle of heavenly influences, and we are seated around the table of our Lord, in our Father's house. This is a season when silence is silver and meditation is golden. Words should be few, well chosen and full of faith and hope and love. Beyond all human speech, we need to hear the Master saying to every one of us, "Do this in remembrance of me," and as he said to the twelve in the upper room in Jerusalem, "With desire have I desired to eat this Passover with you before I suffer." So to-day is he spiritually present with his disciples, and his presence is clearly discerned by the eye of faith and the soul of devotion and love.

We are told that over the awful battle of Waterloo myriads of little blue flowers spring up all through the summer time, and render the once bloody plain a charm to the eye, and these little flowers are "forget-me-nots." So in the center of the great spiritual

Waterloo, the cross of Calvary for evermore stands, and amidst the solemn peacefulness of these moments every heart salutes the Crucified One as the Lamb of God who taketh away the sin of the world. And so throughout the plains of human society, and especially in the personal lives of God's children, divine grace has caused beautiful flowers of privilege and blessing to spring up as so many "forget-me-nots," to keep alive before our eyes and in our hearts, the memory of a love that was purer than snow and deeper than death. These emblems of the bread and wine are the divine "forget-me-nots" in this communion and commemorative feast to remember Jesus.

T. D. BUTLER, *Minister Christian Church, Pittsburg, Pa.*

FORSAKE IT NOT.

In Heb. x. 25 the apostle enjoins upon the disciples not to forsake the assembling of themselves together. From the reading of I. Cor. xvi. 2 we infer that the disciples met together every first day of the week. The eleventh chapter of I. Corinthians shows that one of the professed objects in coming together was to "eat the Lord's Supper." In Acts xx. 6, 7, we have given a stated time for meeting—"the first day of the week"—also the definite purpose for which they met—"to break bread." Hence we arrived at the conclusion that it was the custom of the early disciples to meet together every first day of the week to "eat the

Lord's Supper." Pliny, Justin Martyr and Tertullian testify that it was the universal practice of the primitive Christians to meet every first day of the week "to break bread." Among moderns this opinion was held by John Brown, of Hadington, John Calvin and John Wesley. It seems to me that he who celebrates the Lord's resurrection every first day of the week would necessarily be led to the conclusion that he ought to celebrate the Lord's death with equal frequency.

The Lord's Supper is one of the two overt institutions in the Christian system which "show the Lord's death." It is (1) monumental in character. The Lord proposed that his loving children should not forget the fact, that he died for their redemption; hence he says, "This do in remembrance of me;" and the thoughtful child of God can never, never forget the sufferings of a crucified Saviour, so long as he observes this institution as directed by divine truth. It is (2) symbolic in character. The broken loaf symbolizes the broken body of the Redeemer of the world, while the wine symbolizes the blood shed for the remission of sins (I. Cor. xi. 24, 25). From the beginning God used symbols to teach man, and to develop truth concerning the scheme of redemption. Though living to-day in the sunlight of the gospel of truth, we still need symbolic methods of instruction to call our thoughts to the scenes of Calvary, and to give us a due appreciation of the great sacrifice. These methods will be necessary so long as we dwell in the flesh, and the body is the medium of the spiritual man.

Every member of God's family has the right to eat of the "Lord's Supper," for the table is the Lord's. Every priest ate of the "shew-bread" in the sanctu-

ary ; every Christian is a "priest of God," and therefore can eat of the loaf.

"Let a man examine himself," says Paul. He does not say, "Examine some one else." Let each look into his own heart. Take the emblems "discerning the Lord's body," seeing in this his death. We should avoid formalism and enter into this divine service with the whole heart.

The elements used are bread and wine. How simple, yet how ample. The humblest can comprehend their emblematic significance in showing the Lord's death ; and the most erudite admit their fitness. The commonest elements, yet the fittest.

P. H. DUNCAN, *Christian Church, Philadelphia, Ill.*

THE ONLY FOUNDATION.

We are told that the early Christians met together daily to commemorate the dying of the Lord Jesus, and that this was in connection with a simple meal of brotherly love, in which, forgetting the distinctions of rank or wealth, all felt themselves to be members of the one family. These love-feasts were gradually severed from the Eucharist, because, even in apostolic times, they led to abuses. But though the separation has taken place, the Lord's Supper must always be, when worthily celebrated, a feast of love and brotherhood. It should be an occasion when Christians remember their essential unity in remembering their common, immeasurable debt to the Lord Jesus Christ.

Whatever our names, we have but one spiritual head, Christ. Whatever our different styles of architecture, Jesus Christ is the chief corner-stone and only foundation. When the members of an old New England family, that have been scattered over the wide continent, are gathered on Thanksgiving Day beneath the old parental roof-tree, the prevailing and most joyful feeling is: "We are all one in name and heart, for we have the same parentage, the same early associations, the same dear old home."

The table of the Lord teaches the lesson of Christian unity. The cross stands upon a summit higher than sectarianism. God's love is not cramped within the walls of any church. The Lord Jesus is greater than any of the disciples and the Master of all. This is his Supper, and not yours or mine. He is the host and master of ceremonies, and it is our great privilege to accept his invitations. There is not an act of which you are capable which is a more emphatic and solemn witnessing of your faith in Christ than joining in this eucharistic feast, this festival of worshipful thanksgiving. He who takes of this bread and this cup, as discerning their spiritual import, enters into the great mystery and the great certainty of atonement. This communion-table is the chief creed of Christendom. It tells in this broken bread and in this symbol of Christ's blood, of that transcendent, divine life which was offered for man's redemption. This feast revives the memory of that dark hour which heralded the morning splendors of human salvation. It links us, believers of to-day, with all the Christian confessors of all the ages. We sit down with the goodly fellowship

of God's saints and prophets and martyrs, whose inspiration haunts the ennobled air.

We sit down with the fathers and friends of earlier years who now drink eternal joy from the golden chalices of heaven. And we sit down to this holy banquet, not only in memory of the past, but in assured hope of that time when we shall drink new wine with Jesus in his kingdom above.

REV. JOHN HENRY BARROWS, D. D., *Pastor First Presbyterian Church, Chicago, Ill.*

THE FIRST DAY OF THE WEEK.

“Upon the first day of the week, when the disciples came together to break bread, Paul preached to them” (Acts xx. 7). It was the custom of the early disciples to meet on the first day of the week to commemorate the Saviour's death. When he took the loaf and the cup and blessed them and gave them to his disciples, he told them that the loaf was his body that should be broken, and the cup was his blood that should be shed, for the remission of the sins of the world; and as often as you eat this loaf, and drink this cup, you do show forth his death until he come again.

As to how often they should eat this loaf and drink this cup, he taught them after his resurrection, by meeting with them on the first day of every week until his ascension; teaching them not only to keep the day, but that on that day they should assemble themselves

together for the purpose of breaking the loaf and partaking of the cup. ✓

The disciples, to whom Paul was preaching, as well as all the disciples of Paul's time, understood the Saviour and apostles' teaching on the importance of, and the great blessings to be derived by, partaking of the "Lord's Supper," and the disciples mentioned in the scripture, at the head of this article, had come together for that purpose, when Paul preached to them. The importance of the Lord's Supper, and the importance of observing it, was thoroughly understood by the early churches, so much so that when Paul said to the Hebrew brethren (Heb. x.), "Neglect not the assembling of yourselves together as the manner of some is," they understood what he meant. That was rebuke enough. These consecrated elements are of divine origin. The Saviour consecrated them and gave them to his disciples, that they might, with them, ever keep green in their memories his dying love for them. As great a sacrifice as the true disciple can make is to sacrifice the blessed privilege of holding sweet communion with Christ and his saints, around the table of the Lord. Those who have fully grasped the intent of the Lord's Supper, and have realized the great blessings received in partaking of it, never absent themselves from it, when it is possible for them to be present. The Christian can not afford to neglect the assembly of the saints, and the exalted privilege of sitting with them around the table of our blessed Lord and Saviour.

R. H. LOWE.

FRUIT OF THE VINE.

When our Lord instituted the Supper, he said of the cup, "This is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you I will not drink henceforth of this fruit of the vine; until the day I drink it new with you in my Father's kingdom."

The fruit of the vine has taken the place of blood in the old covenant. In the old, an animal, a lamb, was chosen to represent the coming Saviour. In the new, the vine represents the same one. Jesus said of himself, "I am the vine, ye are the branches." When the lamb stood for the Redeemer, the blood stood for the life—divine—which Paul said, in his argument concerning the resurrection, "was made a quickening spirit" (I. Cor. xv. 45).

This life, in its first contact with a sinful soul, washes away sin, and when this office is referred to it is "the blood of Jesus Christ cleansing from sin." When an atonement has been made, and we have assumed that relation called discipleship, then our Lord presents it under the figure of the vine and its branches. As the life of the vine extends to the branches and flows in and through them, so the life of Christ flows into us. We are made partakers of the divine nature by virtue of this relation. And our Lord says of us, "Because I live ye shall live also." The life which he manifested was superior to death, and triumphed over it. To show the world this truth, Jesus came and laid down his life, and took it up again.

But the fact that this life can be given to us, so that

the same spirit that raised up Jesus from the dead, if it dwell in us shall also quicken our mortal bodies, is the truth foreshadowed by the Lord's Supper. This new life follows a new law, the law of the spirit of life. Every kind of life with which we are acquainted, has a law or rule of development. It proceeds along a given line, and runs a certain course. The life of the eagle and the life of the owl, starting at an egg where no difference can be detected, differentiate along given lines until we see two birds widely distinct. The one soars into the bright heavens; the other flits about in the night, and hoots in dismal solitude.

So the divine life manifested in Christ Jesus moves along a way called the "law of the spirit of life," and the merely human life moves along another way called the "law of sin and death."

But the fact that the human spirit may receive the divine spirit and be diverted from the law of sin and death and made to move along the higher path called the law of life, is the mighty overshadowing truth revealed in and through Jesus Christ our Lord.

In the early settling of Indiana, when the pioneers were without fruit, an enterprising man brought some twigs from a bell-flower apple tree in old Kentucky, and grafted them into a wild crab apple, and then trimmed away the old limbs, cultivated the ground, and soon had a fine orchard. Can any one explain how the two apple lives were united in one? Yet the fact was demonstrated in the beautiful tree and its luscious fruit. So the divine life was united with the human, first in the person of Jesus, and now in his disciples.

As each kind of life builds about it a body after its

own law of life, and the sheep life is plainly distinguished from the goat life by the body, so in the resurrection we shall all rise every man in his own order, Christ, the first fruits, and then those that are his. Those who have never partaken of this divine life, once manifested in Christ, when they come to put on bodies in the resurrection will put on bodies as distinct as the jives have been and are. Our Lord illustrated this by the parable of the sheep and goats. Paul set the same truth forth under the figure of sowing grain, each kind springing up and clothing the new life with its own appropriate body.

The eating of the bread and drinking of the fruit of the vine in the Lord's Supper, is to aid us in discerning the truth that we are privileged to partake and do partake of the divine life when we are true disciples of the Lord; and that if we continue faithful we shall pass the portals of death unharmed, and be permitted to drink anew in the Father's kingdom

When we awake in his likeness, we shall be satisfied. We shall see him as he is, for we shall be like him. As the eagle mounts above the storm, and enjoys the sunshine and calm, so we shall be above the clouds of sorrow, sickness, pain and death for evermore. These few moments of communion around the Lord's table we may appropriately use to examine our own hearts and renew our covenant. A time to come before the Great Shepherd and Bishop of our souls, to be counted as sheep of the Lord's pasture; journeying by the still waters of peace, to the evergreen mountains of eternal life.

J. H. MCCOLLOUGH, *Editor of The Truth, San Francisco, Cal.*

THE GREAT EVENT WHICH IT CELEBRATES.

The death of Jesus Christ stands forth as one of the greatest events of all history. Its greatness is seen—

1. The greatness of this event is seen in the actions of nature during his death hour. The sun was shrouded in darkness. The earth trembled, the rocks were rent asunder, the graves were opened and the veil of the temple rent in twain.

2. The greatness of his death is seen in his resignation to the will of God. No complaint escapes his lips. He thinks of others, provides a home for his mother, confers pardon upon the thief and prays for his persecutors. He teaches men how to suffer and how to die. His one thought is, "Thy will be done."

3. Its greatness is seen in the fulfillment of prophecies. Many of the types, figures and prophecies all meet here. That which the world desired is coming to pass. The testimonies of the ages are centered in his death. He is being bruised for the iniquities of the people.

4. Its greatness is seen in that it terminates the Jewish dispensation. "It is finished." The feasts, sacrifices, ceremonies, institutions and holy days of the old covenant are being taken out of the way and nailed to the cross.

5. The greatness of the event is also seen in that it is the breaking down of the partition between Jew and Gentile. The Jews are no longer to be God's chosen people. The Gentiles are no longer to be considered as dogs and outcasts. All are to be made one in Christ Jesus.

6. Its greatness is seen in the triumph which he is making over Satan. By his death he is destroying him who has the power of death ; that is, the devil. He is now overthrowing dominions, thrones and powers. He is shaking the very foundations of pagan temples and making the false gods to totter.

7. Its greatness is seen in the sacrifice which he has offered. A sacrifice is now being offered for the sins of the whole world. Blood is flowing for the salvation of nations.

8. The greatness of the event is seen in the purpose of his death. The just is dying for the unjust, the righteous for the unrighteous. He is shedding his blood that we may have remission of sins. He is being bruised for our iniquities, and the chastisement of our peace is upon him. He is reconciling men to God. He is triumphing over death.

9. The greatness of this event is also seen in his dying words. He uttered seven sayings on the cross : 1. "Father forgive them, they know not what they do." 2 "This day thou shalt be with me in paradise." 3. Woman, behold in him at thy side, thou hast thy son given back to thee. John, let her be thy mother for my sake. 4. "My God, my God, why hast thou forsaken me." 5. "I thirst." 6. "It is finished." 7. "Father, into thy hands I commend my spirit."

And thus in partaking of these emblems do we celebrate one of the greatest events in all the world's history, the greatest of all death hours, a death in which we are most deeply interested, a death which purchases for us joy, peace, pardon and hope.

JOHN BRANDT.

EARTHLY AND HEAVENLY WORSHIP.

If Christ be now making a perpetual memorial of his sufferings in heaven by appearing there before God as a "Lamb standing as slain," which he is, and if he has commanded that we should make on earth a memorial before God of his sufferings as the Lamb of God, the one must be the counterpart of the other, that is, the representation in earthly form, and under a veil, of what in heaven is in heavenly form and without a veil. If we say that it is not so, we violently part asunder what God has joined together, for the work of Christ has so joined heaven and earth, that Christ is here on earth in his church and in its several members, and we, even now, are actually raised up together with him, and made to sit together with him in heavenly places (Eph. ii. 6).

If we are to believe the writer of the Epistle to the Hebrews, earthly worship is after the pattern of heavenly (viii. 5): it serves "unto the example and shadow of heavenly things."

Now, whatever figurative element there may be in all this, we are surely taught by it that there is a very deep correspondence between earthly and heavenly worship; but, then, what is the heavenly worship with which we, as sinners, have to do? Not with the songs of the angels, or even with the Trisagion of the living creatures, but with the great mediatorial action of our High Priest standing in priestly attitude as the Lamb slain. This is the worship through which we approach God, and the worship of the church on earth which Christ has ordained must correspond with it.

This is in deep spiritual accord with that vast mass of Scripture truth with which the Gospel of St. John and the Epistles of St. Paul abound, that Christ is Head of the Church, and she is his body, so that he and she make up one whole or organization, for the church is his fullness, so that just as now his church is present in heaven in him, and he presents her in himself, so he is present on earth wheresoever his church is gathered together in his name; so that in each assembly he is present to present to God her prayers, her praises, and above all her eucharistic act, whereby the individual members of the church are continued in mystical union with him, and with one another.

T. M. SADDLER (*One Offering*), *Author Church Doctrine, Bible Truth, Etc.*

• SACREDNESS OF THE EMBLEMS.

An instrument for conveyance of lands from one party to another, being fairly engrossed on parchment, with wax fastened unto it, is no more than ordinary parchment and wax; but when it comes once to be sealed and delivered to the use of the party concerned, then it is changed into another quality, and made a matter of high concernment. Thus, the elements of bread and wine are the same in substance with the other bread and wine, before and after the administration is past; the same in quality, the bread dry, the wine moist; the same in nature, the bread to support, the wine to comfort the heart of man; but, being once

separated (not by any spells or signing with the sign of the cross, not by any Popish, carnal, sensual transubstantiation, nor any Lutheran consubstantiation), from a common to a holy use, when Christ's name is set on them in regard of institution, consecration, operation, and blessing attending on them, then they become Christ's bread and God's wine, and the tables God's tables, too; not the bread of the buttery, but of the sanctuary; not the wine of the grape, but of the vine, Christ Jesus, sealing unto us the pardon and remission of our sins; so that, in the right receiving thereof, we must make it a work, not *dentis*, but *mentis*; not so much to look on the elements what they are, but what they signify; look through the bush and see God, through the sacrament and see Christ Jesus, to our comfort.

Edlin (Selected).

EXCEPT YE EAT THE FLESH OF THE SON OF MAN, ETC.

St Paul tells us that as often as we eat this bread, and drink this cup, we show the Lord's death till he come.

If, however, this showing forth were the one and only use of the sacrament, there would be a very much less forcible reason than there now is for its perpetuation in the church of God, and its application to the Christian life.

The holy communion becomes necessary to every one of us, as it does to all mankind, because Jesus

Christ said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John vi. 53). Here is the mystery, and here the blessing too. It is what we receive. We can not reason about, or even discuss, the presence of Christ in the communion. We simply accept it, because he said, "This is my body." "This is my blood." It is not our part to ask, "How can these things be?" The Jews, and even our Lord's disciples, were much disturbed when they heard the Master speak of giving his body and blood for food, and taking it as an "hard saying," i. e., an impossible thing, many refused to follow him any longer.

But not one word of his statement did our Lord change. He had declared that all who believed on him must receive spiritual food directly from him. And before he gave his life for the sins of the whole world, he ordained the means whereby this food could be furnished to the faithful. The elements, then, symbolizing bodily food, do, by consecration, become spiritual food through the merits of the cross; and really, not materially, nor yet in imagination, but in a heavenly and spiritual way, we eat the flesh and drink the blood of the incarnate Son of God, thereby sustaining and nourishing the life-eternal, which was born within us at our baptism.

S. H. WATKINS, *Rector Episcopal Church, New Haven, Conn.*

ELOI, ELOI, LAMA SABACHTHANI.

Matt. xxvii. 46. The sacrament of the Lord's Supper suggests to the mind of the intelligent communicant the whole story of the cross in its relation to the redemption of the race.

The Scriptures of both the Old and New Testaments, conspire to show that it was by suffering that Christ atoned for the race. It was not, however, the suffering of the cross; but the suffering on the cross, that had the merit of redemption in it—the suffering which wrung from his heart the piteous cry, “My God, my God, why hast thou forsaken me?”

It can not have escaped the notice of the careful student of the gospel records, that the soul of Christ kept looking forward with most painful apprehension of some terrible suffering which awaited him, and that the more nearly he approached it, the more his soul came to be convulsed with horror because of it. On one occasion he said, “Now is my soul troubled, and what shall I say? Father, save me from this hour? But for this cause came I unto this hour.” On another occasion we find him in the garden of Gethsemane, with the bloody sweat of an intolerable agony on his brow, pleading most earnestly for relief from the cup of his woe. In what did the intensity of this suffering consist? Interpret the whole scene in the light of Isa. liii. “He was smitten of God and afflicted.” “It pleased the Lord to bruise him.” It was in this that the real sacrificial agony consisted, and not in the nails which were driven through his hands and his feet. And while we may not, be able to comprehend

the greatness of that suffering which occasioned the cry of "Eloi, Eloi, lama sabachthani," we may understand that it was more than the physical suffering of the cross, and quite sufficient to atone for the sins of the world, and to make it possible that God could be just, and yet forgive the sinner. And when we remember that it was voluntarily endured for us all, how wonderful it seems.

"O, for such love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

It lasted but a little while, and then it passed away, and as it receded, there came another cry from the heart of Christ, most triumphant in its character: "It is finished." Yes, the great redemption work is finished, and as the darkness which had hung over the earth from the sixth to the ninth hour, was lifted from its face, the world seemed fairer than before, for in these last hours it had been redeemed, a new era had dawned upon it, a brighter history awaited it. The cross, henceforth, was to be its brightest hope, and the sacrament of the Lord's Supper one of its grandest feasts. May the mighty love symbolized by this service take full possession of our hearts, melting them into tenderness and penitence and contrition, and then filling them with joy, peace and hope.

LEVI MASTER, A. M., *Pastor M. E. Church,
Kalamazoo, Mich.*

ESSENTIAL CEREMONIAL ACTIONS.

An examination of the mode of this institution by Christ will show what ceremonial actions may be regarded as essential to the truth of its symbolical character. These are: (1) the benediction and consecration, *i e.*, the setting apart from profane uses, by solemn prayer and thanksgiving, of bread and wine; (2) the fraction or breaking of the bread and the pouring out of the wine into the cup; (3) the delivery and distribution of the "elements"—as the bread and wine are termed—to the communicants; (4) the declaration accompanying this distribution, that these elements both symbolize the sacrifice of Christ's death, and also convey to the faithful partaker the benefits of that sacrifice; and (5) the actual partaking of these elements by the acts of eating and drinking. These several actions are all included in Christ's command, "Do this in remembrance of me."

Encyclopædia Britannica.

EXCEPT A MAN BE BORN, ETC.

"Except a man be born of water and the Spirit he can not enter the kingdom of God." (John iii. 5).

In the investigation of the subject of the Lord's Supper two important questions claim consideration.

1. Who has a right to forbid the Lord's table? No one certainly, unless it be the church that spreads it. She,

as the Lord's bride, is custodian over his table. She should know her Lord's wishes; and during his absence faithfully carry out his instructions.

2. Who are the invited guests to this feast of precious memories? Certainly none but those who have "put on Christ." Jesus says, "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." Peter and Paul explain this to us. Peter says to those outside of the kingdom, "Repent and be baptized in the name of Jesus Christ." Paul says to those who are in the kingdom, "Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ." Every one who has faith in Christ, and has been baptized in him, is a privileged guest. A faithful and affectionate church will not transcend her Lord's instructions. Sprinkling and pouring are no more the baptism Christ enjoins, than is the Quakers' baptism of the Spirit. Nor are they more sober and righteous in their daily lives than the Quakers. The one makes use of a few drops of water on a subject professing neither faith nor repentance, while the other discards water entirely. Neither of them is a burial with Christ, nor a birth of "water." Faith and repentance alone are not sufficient to put one into the church of Christ. If so, then Quakers should be accorded full fellowship. "Ye must be born again," not of the Spirit only, but of "water and the Spirit." This makes a Christian; nothing else does, so far as God's will has been revealed to us in the Bible. For all such the Lord's Supper has been revealed to us in the Bible. For all such the Lord's Supper was instituted. No others have any right to invade and mar its sacredness.

Where Christ has left us free, let liberality abound. But where he has bound us we must stand as firm as the rock on which his church is laid for an everlasting habitation.

J. B. COLE, *Port Gibson, Miss.*

EXAMINATION

This is a time for self-examination, hence the Apostle Paul, in writing to the Corinthian Church, on this subject, said: "Let a man examine himself, and so let him eat of that bread, and drink of that cup." They were not to examine themselves to see whether they had been baptized or not; for they had submitted to that when they became Christians, and the Lord's Supper is for Christians. But they were to examine themselves in order to see if their hearts and lives were right in the sight of God. All Christians then are to examine themselves and eat and drink in the light of this examination, remembering that he who eats and drinks unworthily eats and drinks condemnation to himself. As the physical life of God's people in the wilderness, was preserved by the manna which he gave, so may our spiritual life be preserved by eating of that bread which came down from heaven.

T. M. FOSTER, *Christian Church, Walla Walla, Washington.*

EXAMINATION.

“Let a man examine himself” (I. Cor. xi. 28).

Let every man examine himself. Let every man examine himself every time he partakes of the Lord's Supper. Let him examine, and so let him eat. Neither priest nor potentate has any right to examine Christians as to their worthiness when it comes to eating the loaf. We are told in II. Cor. to examine ourselves whether we be in the faith and to prove ourselves. The goldsmith examines and proves the gold. The banker and merchant examine their books. We are to examine ourselves to see whether we are in Christ; to see if we are making any headway in spirituality; to see if we are growing in grace and the knowledge of our Lord and Saviour Jesus Christ; to see if we are upon the rock; to see if we are giving all diligence to make our calling and election sure; to see if we are using our talents for the best and highest purposes; to see if we are doing the work of the Lord—saving sinners and edifying saints. Self-examination is excellent, necessary and important. It should be deliberate, often, earnest, prudent, prayerful, and with a desire of amendment. It is enforced by the commands of God, the examples of the primitive Christians, reason, the nature of our calling. If, in this examination, we find that we are going backward, that we are carrying old grudges, harboring griefs, entertaining a spirit of malice, neglecting the means of grace, or unaffected by the preaching of the gospel, deep and earnest should be our repentance; faithfully should we confess our sins and implore for-

giveness. Then eat with the determination of "forgetting those things which are behind and reaching forth unto those things which are before," of "pressing toward the mark for the prize of the high calling of God in Christ Jesus."

JOHN BRANDT.

HARMONY OF THE FOUR RECORDS OF THE LORD'S SUPPER.

The following seems to be the order of events which harmonizes all the statements made by the four evangelists concerning the Lord's Supper. The great majority of eminent authors that have written on the harmony of the gospels seem to agree that the following events happened successively :

1. The meeting of Christ and the twelve.
 2. All recline at the table.
 3. Supper-getting ended.
 4. Eating commenced.
 5. Strife for precedence among disciples.
 6. Christ washes their feet.
 7. Takes his place at the table.
 8. During the eating, the conversation recorded by John (xiii. 12-29) occurs.
 9. Traitor is discovered.
 10. Judas leaves the table and room.
 11. The Lord's Supper instituted.
 12. Christ speaks to the eleven.
 13. Sing a hymn and go out.
- Any one who will take the Bible and read the ac-

counts of the events as occurring in connection with this memorial institution, can very easily verify the statements made above. John does not mention the Lord's Supper at all, but refers to much of the conversation that happened at the time, or immediately after. Paul speaks of the Supper (I. Cor. xi. 20-30) at some length.

Let us all be careful that we are in harmony with Christ, so that we may in a right manner partake of those emblems which represent so much to us who profess to be Christians.

C. WINBIGLER.

THE HIGHEST SERVICE TO HUMANITY.

The common opinion, that he who serves is the inferior, belongs to the civilization attending the reign of force, when service was rendered by compulsion. The very opposite is really the true one. A few considerations will make this plain. Our assertion then is as follows: That the highest and greatest good can only come by means of the highest and greatest self-sacrifice.

(a) The universal instincts and institutions of the best men and women the world over testify to this. The highest ideal of perfection, yes, of the divine in the human, comes only in this way. Imagine how much good a fellow-man needs for body and soul, for the life that now is, and the one to come; how often he faints on the way from weakness and wants so innumerable and manifold. Who then, pray, is the no-

blest one, he who rushes to his rescue, Samaritan-like, and supplies all his necessities, or he who receives? Is it better to receive than to give? Or, look at the question in the light of a glaring illustration. Two soldiers go together to the battlefield; each one professes to serve his country. Each one eats his country's food, wears his country's clothing, carries his country's weapons, receives his country's pay; so far they act in unity. But one of them uses all of these to study his own safety. He never fires a shot; and will never be hit by the enemy, if he can help it. The other, day after day, is buried in the smoke of battle, and because of the grandeur of his services is, within a year, by dint of pure merit, the Commander-in-chief of all his country's forces. Which is the greater of the two? Positively, then, "it is more blessed to give than to receive." The last one starts a train of influences and victories down the ages, which will swell like a mighty river, and empty its vast powers to the ocean that is beyond the limits of time. The other one dies like a brute, without personality and influence.

(b) The experience of all the best men and women the world over is, that a spirit of self sacrifice alone can develop the highest sense of responsibility. The ordinary man, in a perfectly selfish condition, never feels the heavenly impulse of responsibility. But suppose the noblest gentleman is seen to go on board of a steamer; he is the captain. To-day he is a commonplace man. But in a week, a mighty and terrific gale is encountered, threatening to engulf all in the briny deep. What then? This same man is awakened as never before. His attitude becomes majestic. His

eyes kindle, his voice deepens; and his sense of responsibility will cause qualities and powers that seem preternatural to manifest themselves. The man, if he possibly can, will save all the thousands of passengers, and the great steamer, and will combat and conquer the mighty armies of wind and wave. Apply: The man of the world, the self-seeker, becomes morally a dwarf; whilst the Christian becomes a god. Man sees the millions around him in danger, not merely of the comparatively insignificant event called death of the body, but an eternal death of the immortal soul.

The experience of the best men and women, the world over, added to the testimony of God's word, is that the awakening of Christian responsibility that ends in loving service to others, alone will develop within man true greatness. The greatest power to extend a man outward into all true proportions is that which we may call a true consciousness of a great trust. A loving service for others, because it is in line with the providence of God, alone can foster strength. True exercise is God's university that trains to heavenly power. When the great Müller began to feel the powers of the world to come working within him, in behalf of the destitute children of England, that was the moment his true greatness commenced. Soon a dozen or two of these crowded him, and upwards rushed a house to be for them an asylum, and soon, when the scores multiplied into hundreds, and hundreds into thousands, the proportions within the great man were equal to the task, and upwards rushed the city of buildings which now constitute that magnificent asylum.

Moses began to feel his true greatness when he felt the impulse within him to become the saviour of his

people. But, as yet, comparatively, he was a small man; for he had only saved one, and that in a very awkward and humiliating way. God sends him for forty years to a college of high training and further inspiration, and at last he was great enough to save the millions, and that in God's own glorious way.

Our blessed Saviour came for two purposes: To reveal the divine ideal in the human form, and to show and to help the human to reach its highest ideal in greatness, under the same inspiration and perfection; "for God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life."

D. E. EVANS, *Pastor Congregational Church, Red Oak, Iowa.*

HISTORICAL COMMEMORATION.

My brethren, the Lord has noticed your weakness, the Lord has responded to your wishes, the Lord has furnished, in this ordinance of the Lord's Supper, a satisfactory evidence, a sufficient proof of the reality of his life and death and resurrection, as recorded in the gospel. Let us look at it for a moment. This ordinance was not merely instituted by Christ, but it was observed by his apostles then, and has continued to be observed by his disciples uninterruptedly down to the present time. What does this imply? What does it prove? There is no kind of proof more satisfactory than historical commemoration. When an event of a

public character, and of which the senses are competent judges, and which was witnessed by a sufficient number of people, is commemorated by historical commemorations begun at the time and continued uninterruptedly since, there is no sort of doubt whatever as to the reality of the occurrence thus commemorated. We are about to observe the centennial of our nation's independence. Every American throughout the other parts of the world, as well as those who dwell in the United States, will have his heart thrilled as he recalls the heroisms of his ancestors, as he remembers the patriotism of the Father of his Country, as he reads again in the records of the Declaration of Independence and of the War of the Revolution, and of the Constitution of the United States, which resulted from these things, and he will have no sort of doubt in his mind that Washington lived, that the independence of the United States was achieved in the manner therein recorded, and that this country, of whose constitution he to-day enjoys the protection, was then instituted in the manner recorded.

Now, let us look at what we have here. We have a commemoration not only as satisfactory as our nation's independence, but far more so. For, in the first place, you will observe that our nation's independence is commemorated by but one nation, whereas, almost all the nations of the world—the population of Christendom—at least ten times as numerous as that of the United States, is engaged continually in commemorating the death and resurrection of the Lord Jesus Christ. Had not the first disciples been perfectly satisfied on this point they never would have commemorated the death and resurrection of Christ. Had he not risen from the dead as he promised to do, he would

have been self-convicted as a deceiver and blasphemer, whose memory would be execrated and forgotten, but never commemorated with respect and honor. The independence of the United States is commemorated by a united people, but the church of Christ has unhappily been divided into a great number of conflicting sects. It has been divided upon almost every other subject except that one of which I am now speaking. The fact that persons so divided and so hostile to each other as the various sects of Christendom have been, should unite their testimony upon this one thing, is conclusive proof of the reality of the facts upon which they must unite their testimony.

Still further, let us remember that our country's independence has been celebrated at most but once a year—on the fourth of July—while the great festival of the church of Christ is celebrated every week; perhaps I might say every day in some part of Christendom. So, in that respect, the testimony relative to the existence of the church of Christ has fifty-two times as much force as the testimony in regard to the achievement of the independence of the United States of America. The Christ of the Bible then is as real and historical a person as the Washington of the Revolution. We have the evidence far more satisfactory that Christ died and rose again, and ascended into heaven, than we have of the life of Washington; and that evidence is furnished every time that the Christian church observes this ceremony in remembrance of the great Founder of our religion.

REV. ROBERT PATTERSON, D. D., *Pastor of the
First Presbyterian Church, San Francisco.*

HOUR OF DAY.

Whether the Lord's Supper should be administered at noon, or in the evening, is a question of very small importance. It is true, our Lord instituted it in the evening; but probably later than our assemblies are ordinarily held. The primitive Christians often communicated in the morning before the hour of day; the reason of which probably was that they made it the last act of their worship, and assembling by night, for fear of their persecutors, and spending most of the night in reading, preaching, prayer and singing, the celebration of the Eucharist would naturally be driven off till morning. This shows, however, that they did not lay any great stress upon the time. Some urge that dinner-time, being our chief meal, answers to the supper amongst the Jews. Perhaps the evening suits best with the convenience of religious retirement immediately after it. But it is most reasonable to refer it to the judgment of ministers and people of particular societies; and it is very absurd to contend eagerly on either side of the question.

Watt's Times and Places, p. 34.

HOW TO UTILIZE THE BENEFITS OF THE LORD'S SUPPER.

"Given for you" (Luke xxii. 19).

Upon the reception of a gift our curiosity as well as our gratitude prompts us to ask several very natural questions, such as: What is the gift? To whom and by whom is it made? What is its import, value or benefit? What is due from the recipient to the donor?

Pharaoh gave to Joseph, as we read, Gen. xli. 42., his own ring from off his hand, and he put a gold chain about his neck. The king's ring and chain were doubtless intrinsically valuable, but this measure of their worth would have been the same if presented by one of his humblest subjects, or to any one else in his realm. But there was a well understood significance in this gift, wholly independent of and far above the value of the precious metal or gems in the ring and chain.

It was the gift of a powerful king to a once purchased slave who had won the royal favor and who by these tokens was now raised to the highest honor and authority, so that there was none above him, save the monarch himself. In accepting these honorable and significant badges, the Hebrew Premier bound himself to his master in all fidelity, obedience and regard. The gifts had a rare value, both intrinsic and official. The Master's gift at the sacramental table to those who receive the tokens and seals of his love is much more valuable than the ring and chain of Pharaoh.

In their sensible and material elements, the bread and wine are quite inferior to the golden ornaments of royalty. But more is given than bread and wine. We do not need curiously to inquire about the constituents of that which is given. It would have been quite gratuitous if not irreverent for the Hebrew potentate to bother his mind about what his ring and chain were made of, and in his curiosity to set himself to a chemical test of the metals or a mechanical untwisting and hammering of the precious art work to see whether it were all in highest excellence of substance and form. And yet something like this is the handling which the sacramental gift of the divine Master has too generally received in the church. Most sadly does church history reveal the truth that holy men had no sooner had the sacred emblems in their hands than they began to analyze them to see what might be "in, with and under the bread and wine." Some have found, against the testimony of reason and common sense, that after consecration by the priest only the "species" remains, while the substance of the elements has been wholly substantiated into the body and blood of the Giver. Others, that whilst the bread and wine remain unchanged, there are "in, with and under" these the true, literal body and blood of Christ. Others contend that here are simply mnemonic tokens recalling the remembrance of the sufferings and death of our divine Benefactor. And now it is pitiful to have to confess that those thus differing about the constitution of the sacramental elements have too often and too far forgotten the real import and design of the gift, and have fallen out around the very table of the Lord, and have converted that scene of love and communion into

an arena of debate and strife and division, and have rent asunder the very children of the one family, of which Christ is the common and impartial head. For, remember, the strife has not been so much about the personal and moral fitness of the communicant as a curious metaphysical speculation about what is given and received in the elements. Happily, in the growing intelligence and spirituality of believers, these useless and unseemly contentions are disappearing from the body of Christ, and the members of the same are more and more coming to realize that the bond of union among them is not sameness of speculative belief and opinion about divine mysteries, but the possession of a common life and inheritance in Christ. It is enough for the children to know, "One is your Master, even Christ, and all ye are brethren."

The import of the gift is not a hidden and fathomless mystery, but is patent, and comprehensible by all. It is plainly exhibitivè of three great essential truths, viz: The *fact* of Christ's death; the *manner* of it; the *design* of it.

The first is ever published and confirmed as a great historical truth. With the proof given by the universal and perpetual repetition of this service before the eyes of men, it is made as certain as if Jesus Christ were evidently set forth crucified among us. Nothing less than a Galatian bewitchment can explain a historic doubt about the fact. "The bread which we break," and "the cup of blessing which we bless," are striking exhibits of the *manner* of Christ's death. The breaking of the bread and the pouring of the cup would have doubtful significance if Christ's death had been natural and peaceful. These acts tell all too plainly of vio-

lence, pain and anguish. The tongues which speak in them are made of pointed iron and piercing thorns. Nails, spears, thorns seem to bristle again over the sundered loaf and crimson cup.

But all is concentrated into and interpreted by the *design* of the Supper. It is expressed in these brief and burdened syllables: "For the remission of sins." Christ's death was not for his own sins; nor was it, like Stephen's, a mere martyrdom. It was this and more. It was victorious. "He bare *our* sins in his own body on the tree." "God hath laid on him the iniquity of us all." He "gave his life a ransom for many." The gift in the Supper is proof and pledge of this. Accepting Christ in this supper, as he is truly offered and given to all who believe and trust in him, there is granted remission of sins, life and salvation as the word and promises of God declare.

Additional to these historical facts, there is a declaration of *relation* between Christ and the communicant, and among the communicants themselves.

First. There is a declaration of *faith in him as a personal Saviour*.

This is a professing and confessing ordinance. He who receives and accepts these tokens acknowledges Jesus Christ in his offices as Prophet, Priest and King, and confesses that he receives and submits to him in these relations. He "renounces the world, the flesh and the devil," and avouches the Lord to be his God, and promises faithfully to love, reverence and obey him in time and eternity.

Second. There is a declaration of *fellowship*; that is, of a *living union and communion with him and all saints*. "I am the vine, ye are the branches." "He

is the head of the body which is his church," and "we are members in particular," and so one of another. This vital relation is witnessed to and established in the Supper, and is very significantly called a communion. "I believe in the communion of saints." This bond of union transcends those artificial if not unscriptural limitations which sect and party, ritual and creed, impose upon the visible church. It is perfectly certain that no sect is so favored as to have all of Christ's saints within its ecclesiastical limits. If not, it can not but be offensive to the Master, as well as grievous and unjust to his children, to pretend and act as if this were so, by refusing fellowship with those outside whom the Lord has accepted.

Third. The Supper is a declaration of a *federal relation*. Here is a "new testament" fraught with better hopes and promises than the old. The Master gives us signs and seals of a covenant in which he engages to be and do for us all that is necessary for life and godliness; he will be our "wisdom, righteousness, sanctification and redemption;" in short, he will be our "all in all," for time and eternity. On our part, we declare our willingness and readiness to submit to, follow and obey him, and to make his glory the supreme end and aim of life. We consecrate to him our bodies as living sacrifices, holy and acceptable, which is our reasonable service, confessing that henceforth we are not our own; but, being bought with a price, even the precious blood of Christ, we are wholly the Lord's. Thus we are bound up with him in an everlasting covenant.

Fourth. All this is testified to with joy. Hence, again, the Lord's Supper is a *Eucharist*—a feast of

thanksgiving. Here we take the cup of salvation, calling on the name of the Lord. Unafraid of eating and drinking damnation, the trusting child takes the bread, which is the communion of the body of Christ, and the cup of blessing, which is the communion of the blood of Christ, and knows of no other feeling than that of adoring love and joy at the Master's board. So, while grieving for the sin which slew the most innocent Lamb of God, he rejoices that by him the sin of the world is taken away, and everlasting redemption is brought nigh. The joy and gratitude which thrill the humble communicant's soul, "Is like to that above." Here it is that the once bond-servant of sin receives the Master's ring on his hand—token of endless love; and the chain of gold about his neck, emblem of sonship, and heirship, honor and dominion in his kingdom of glory. Cease, ye children of the King, to hammer upon and untwist these sacred pledges, as if curiously to find out their mysterious composition and form; but worthily and honorably wearing them, be careful to love and honor each other for the Master's sake, whose you are and whom you serve. Wear not your ring and chain as manacles and fetters, nor as badges of party or sect; but as tokens of honor; as pledges of loyalty and service, and as bonds of love and charity to the whole household of the faithful, of every name and sect, of every place and age. So shall strife cease below, and God's era of peace and good will become perpetual and universal.

JOEL SWARTZ, *Pastor Lutheran Church, Gettysburg, Pa.*

HURTFUL PRACTICES.

It sometimes occurs in some of the churches, that the solemnity and good effects of the Lord's Supper are largely neutralized, if not wholly destroyed, by the transaction of business immediately after the Lord's death has been celebrated.

All business matters should be attended to in their proper season, and this is certainly not around the table spread with the emblematic representations of the Saviour's body and blood.

All announcements should be made before the Supper, and the contribution should be raised before it, and not afterwards. The example of the Saviour and his disciples, when the Supper was instituted, is well worthy of imitation. It is said of them, that immediately after the Supper "they sang a hymn and went out." A hymn impressing the lesson of the Supper more deeply upon the heart, is a fitting conclusion to this holy feast. What more impressive scene than for the whole congregation to rise from the table and sing :

" When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

" See, from his head, his hands, h's feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown ?

" Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all."

Such an exercise, following the communion, leaves the heart attuned to the love and the sympathy of the Crucified One.

How different the impression, however, if the announcement is made, "It has been proposed that there be a mush-and-milk social at the home of Sister C., on Tuesday evening next." Again: "I am requested to announce that Prof. B. will lecture on Friday evening. Subject: 'Secularism *vs.* Christianity.'" "The eternal fitness of things" should be studied and practiced, that all things may be done "decently and in order."

" In memory of the Saviour's love,
We keep this sacred feast ;
Where every humble, contrite heart,
Is made a welcome guest."

SIMPSON ELY, *President Christian University,*
Canton, Mo.

THE HYMN.

"And when they had sung a hymn they went out into the Mount of Olives." Elsewhere in the Scriptures we read about the teachings, prayers and miracles of Jesus, but here it is implied that he sang. Before breaking up the little assembly, they sang a hymn. No doubt they all sang together. We learn from the Talmud that the Jews were accustomed in connection with the Passover to sing Psalms 113th to 118th. Read

these Psalms, and then think of Jesus joining with the apostles in singing them. As the Jews were accustomed to committing large portions of Scriptures, it is likely that they sang from memory. How sweet to think of him singing just prior to his crucifixion. Paul and Silas sang while they were in the prison at Philippi. Many saints have requested those present to sing while they passed into the valley of death. I remember being present during the last moments of a sainted sister, who requested that they sing the following words as she expired :

“ Beautiful heaven, where all is light ;
Beautiful angels, clothed in white ;
Beautiful strains that never tire,
Beautiful harps through all the choir ;
There shall I join the chorus sweet,
Worshiping at the Saviour's feet.”

How transporting to pass from this world listening to such melodious strains, to that heaven above, where sweeping through the streets of the New Jerusalem they sing the song of Moses and the Lamb. Worthy is the Lamb that was slain to receive honor, power, glory, blessings and might. Perhaps Jesus and the apostles went out from the Supper chanting this hymn, crossing the brook Kedron at midnight into the beautiful Mount of Olives.

JOHN BRANDT.

LO, I AM WITH YOU ALWAYS, EVEN UNTO
THE END OF THE WORLD.

This Supper reminds us of the personal friendship, presence and perfection of Jesus. Our hearts follow our friends after they go beyond the grave, and our minds hold them in fond remembrance. Jesus Christ has gone beyond; yet he is still with us. He is with us moving and acting among men. He is with us in truth, in spirit and in righteousness. He is with us in observing his Supper. This Supper is one of the souvenirs which Jesus Christ has given to us in order to remind us of his presence. When you partake of these emblems, think of this precious promise, "I am with you." I am with you as a very present help in time of trouble. I am with you in weakness to strengthen you, in dangers to deliver you, in sorrows to comfort you, in adversities to cheer you, and in tears to give you the oil of joy. I am with you when you go through deep waters, that they may not overflow you; and when you go through fire, that it burn you not. I am with you to aid you in pulling down the strongholds of Satan and in the building up of the church. I am with you in your efforts to enlighten the ignorant, to reclaim the fallen, and to edify the saints. I am with you as a friend whom you can trust through all the vicissitudes of life. I am with you as a leader whom you can safely follow through all the joys and sorrows of the world. I am with you always. Every day and every hour I am with you. If I be with you, who can be against you. O, then may Christ be with us as we partake of these emblems, to pardon,

cleanse and purify us. O, that we may so live that he will ever be with us, to give us the courage to oppose the wrong and to uphold the right. Let us then partake of these emblems, remembering his blessed words, "This do in remembrance of me," and that precious promise, "Lo, I am with you alway." JOHN BRANDT.

"IF YE LOVE ME, YE WILL KEEP MY
COMMANDMENTS."

Innate in every heart is the desire to be remembered by those we love, when we shall have passed into eternity. "Will I be forgotten when I am gone?" is a question which is often asked by the human heart. So the blessed Saviour would have us see the throbbings of that warm and loving heart when he said, "This do in remembrance of me." He loved us as only a perfect man could love; hence he would have his disciples think of him in the hour of his greatest suffering for sinful man.

Love is the all controlling principle in Christ, and must be in Christians; so we, in partaking of the bread, and fruit of the vine, if we would hold communion with his bruised body and shed blood, must partake, because we love to record his love by faithfully keeping the feast which proclaims his death.

The privilege of coming to the Lord's table does not rest upon our moral goodness, but upon our being the adopted sons and daughters of the Most High. The Saviour says, "If a man love me, he will keep my

words," and only when love for him is gone should we neglect the assembling of ourselves together to break bread. We hear Paul condemning the manner in which the Corinthians observed this supper, because the unworthy way in which they partook manifested another motive than love.

The practice of the apostolic church was to observe this supper every Lord's day ; so ought ever the children of God to do.

Our salvation depends upon the two great facts of Christ's death and resurrection. These two essentials can not be separated ; so God has given us a monument for each—the supper reminding us of his death upon the cross, and the first day of the week pointing us to his resurrection. Let the loving children of our Father keep inseparable the Lord's Supper and Day. And, while our hearts cling around the cross in tender memory, let us rejoice in the hope of the resurrection of the dead through Jesus Christ.

E. J. LAMPTON, *Christian Church, Palmyra, Mo.*

IMPORTANCE OF REMEMBERING OUR SAV- IOUR'S LIFE AND DEATH.

Jesus is the only great hero who erected a monument to perpetuate the memory of his own disgraceful death. He was about to be separated from those whom he loved, and who tenderly loved him. He had a human desire to be remembered when absent from his cherished friends in this world. He knew

their liability to forget him in this world of sense, with all its demands upon them. He knew it was important for them to keep him continually in remembrance. Therefore he gave them a simple memorial observance, to remind them of the crowning act of his wonderful love for them. He left his parting request, that they should do this in remembrance of him. They partook of the loaf, to show forth his sacrifice for the sins of the world, and their joint participation in its blessings. In like manner they drank of the cup containing the "fruit of the vine," to remind them of personal cleansing from sin, and to bind anew the obligation of their eternal covenant in Christ, sealed by his precious blood.

This dying request of the crucified Saviour is the call to his blood-bought disciples to assemble themselves together in the name of their Lord. This impressive observance brings them by faith into soul contact with Jesus, in the supreme event of his great mission that melts and wins the hearts of all believers. The precious memory should call out the profoundest gratitude of the redeemed soul, and hold it in firmest loyalty to its divine Redeemer. The soul that can meditate upon the touching exhibitions of God's infinite mercy in the death of his only begotten Son, for our sins, and have no responsive love for Jesus, is without the pale of salvation.

W. L. HAYDEN, *Pastor Christian Church, Bellefonte, Pa.*

AN IMPORTANT WAYMARK.

Among the many waymarks on the highway of Holiness, which reaches from earth to heaven, there is none more important to the pilgrim than the Lord's Supper, which commemorates the Lord's death.

A short time before our Lord's arrest he sat down, and the twelve apostles with him. And he said unto them, "With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Now, as they were eating Jesus took bread and blessed it, and gave thanks, and gave it to the disciples, and said, "Take, eat; this is my body given for you; this do in remembrance of me." Likewise also, the cup after supper, saying, "This cup is the new testament in my blood which is shed for you for the remission of the sins of many." The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ; for we being many are one body, for we are all partakers of the one bread.

DEXTER MOODY, *Christian Church, Troy, N. Y.*

INVITATION.

In accordance with the announcement that the sacrament of the Lord's Supper would be administered at this hour, we now proceed to its celebration.

“If any man sin, we have an advocate with the Father, Jesus Christ, the righteous, and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.”

Wherefore ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your comfort; and, devoutly kneeling, make your humble confession to Almighty God.

You will observe that the invitation is a broad one, including the membership of the church and all who may be on probation. It also includes the members of any other Christian church, who may be in fraternal relations with their own church homes. We know no distinction. Here we are one in Christ Jesus. I hope that the invitation may be received in the same spirit in which it is given. Some who are faithful in the discharge of other duties, who support the church by their contributions and prayers, and who are uniform in their attendance on the means of grace do yet absent themselves from the holy Communion. They surround the Lord's table with “superstitious terrors,” and remain away, giving as a reason, that they are not worthy. This spirit of self-abasement is worthy of all praise, and yet this seems to me to be a misapprehension of the relation of the Christian to the Communion. If we make personal worthiness a test of Communion, who can participate? We would pause just here, and none of us would commune. But let us all come depending upon the merits of Him whose death we

commemorate and with whom God is always well pleased.

J. F. JONES, *Presiding Elder, Washington District, Pittsburg Conference, M. E. Church.*

INVITATION TO THE LORD'S TABLE.

Let us draw near together about this table, on which are the symbols that present Christ to us. Let us draw near with humble boldness, with a spirit of consecration, with unfeigned love, with desire and with hope, feeling that we can bring nothing but prayer. Pray for what you would have, and for what you would be. Come, and partake of these dumb symbols; and in doing so, kindle in yourselves faith in the living realities which they represent. Come, all who can come in the right spirit. I ask no man to come because he is a member of this church; I ask no man to come because he is a member of any church; but whoever, in the secrecy and silence of his own conscience, knows that he needs divine help; whoever can honestly draw near and say, "Lord, if thou wilt help me, I will be thine"—him I invite to come and partake of the help of his Lord, the all-merciful Jesus, who gave his life a ransom for us all. If you are losing the Divine Spirit, this is the place, and this is the time for you to come and implore help. Come, not from form, not from habit; but from an inward reality; and this memorial is yours. It belongs to every man who has faith in Jesus Christ.

HENRY WARD BEECHER (*Sermon, Sunday, January 4, 1874*).

IT KEEPS BEFORE US THE BODY, CHARACTER AND LIFE OF JESUS.

That Jesus lived among us, no man now doubts who has intelligence enough to examine the evidence, and has fairly done so, except such as are so peculiarly constituted that they can not believe that any one ever lived whom they have not seen.

It is not Calvary only, nor Gethsemane, nor the last Supper, which the Eucharist calls to our minds, but all that life which, from the soft infancy in Bethlehem and the years of retirement in Nazareth, went forth to the inauguration at Jordan, the Temptation, the Transfiguration, the Crucifixion, with all its miracles of mercy, the opening of the eyes of the blind, the cleansing of lepers, the casting out of devils, the cure of deafness, and the raising of the dead, with the miraculous, instantaneous making of wine for hundreds and bread for thousands, with all his circuits of preaching, with all his resistance of evil, with all his sweet, pure intercourse with his disciples and with society, at the Cana wedding and the feasts of publican and Pharisee, at Peter's Capernaum home, and the Bethany nest of love, where Lazarus and Mary and Martha dwelt, and with his dear hands laid tenderly, with benediction on the heads of the babes, and with John's head on his shoulder, and his glance at the denying apostle, the glance of love which broke Peter's heart, and all his conduct upon the cross, and all he did after his resurrection, and that last sight which men had of him when the cloud caught him from the gaze of human love into the eternal heavens

This Eucharistic feast brings that whole life back to us with all its power to comfort and capability to instruct. It keeps before us the thought of a character so strong and so gentle, so great and so humble, so powerful and so tender, so equipoised, so self-sustained, so divinely human and so humanly divine, that we go down from the table with a finer strain in our characters, with better courage to fight down the evil that is in us, with better hopes for the growth of goodness on the soil of man, and in every way better, stronger, wiser, than we were before.

CHARLES F. DEEMS (*from the Pulpit of the
"Church of the Strangers," 1885*).

ITS IMPORTANCE.

I regard the partaking of the Lord's Supper as of as much importance as the participation in any part of the Lord's Day worship. In fact, our worship on the first day of the week is incomplete without it. It has been said by some that the too frequent observance of the Lord's Supper will cause it to lose the sanctity and solemnity which properly belong to it, and partaking of the Supper will become a mere matter of form. Could not the same be said of singing and praying? All the exercises of the Lord's Day worship will become a mere matter of form if we allow them. Every act of worship has a spiritual effect on us to a degree, in accordance with the state of our mind. We must do all to the glory of God. The Lord's Supper

is a memorial observance. This is plainly taught by Christ himself, and also by Paul, in the eleventh chapter of the First Corinthians. Beginning with the twenty-third verse, we have this language: "For I have received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come."

Thus we have, from the inspired teacher, the whole intent and teaching of the Lord's Supper. Therefore, let us, as Christians, so eat and drink, discerning the Lord's body and blood.

CHARLES HAZELRIGG, *Christian Church, Waterloo, Nebraska.*

I WILL NOT LEAVE YOU COMFORTLESS.

"I will come to you" (I. John xiv. 18). There are times in all our lives when we long for our beloved who have left us. The sense of our loneliness comes over us like the billows and we are overwhelmed in sorrow. Other friends may be near us, but we think of the true and the tried who are here no more. We miss "the touch of a vanished hand." The

eye that looked into our own, with its cheer or its pity, is forever closed. The heart whose sympathy never failed us is pulseless and still, and it beats no more in union with our changing moods. They who kept holy time with us and in whose company we went to the house of God, have gone into a silence that is unbroken, into a presence that is beyond our mortal sight. We call the old, dear names, but there is no reply. We live in the sense of our mournful solitariness.

But at this holy Communion it is not so, for here we can always feel that he whom we dearly love, though he has gone away, is present with us. The paradoxes of experience are here fulfilled. That, which was said four thousand years ago, is true to-day: "He who made us is present with us, though we are alone." He who died for us is surely living for us. Though there is silence, we hear the voice of our beloved. Though no hand is visible, the wounded hand is within our sight. Though no heart-throb pulses as our own, we can see the heart-blood poured out for us. Though we can not feel his touch, we know that he will never leave us nor forsake us. In all our affliction, he is afflicted. In all our joys he rejoices with us. His blessed sympathies never fail. Though on the throne, we hear him at the table: "Eat, O friends; drink, O beloved."

He will make good his own word to us: "I will not leave you comfortless; I will come to you."

BURDETT HART, D. D., *Congregational Church,*
New Haven, Conn.

JUDAS.

"Drink ye all of it," said Jesus. And Luke tells us, that after this, he said, "Behold, the hand of him that betrayeth me is with me on the table."

So Judas had eaten of the bread and had drunk of the cup. Jesus had not waited till only the pure in heart, and the spotless in life, should be present, before he gave them of the bread and wine. Perhaps he even hoped this sinner might be touched by the parting words. The offense was to come; but happy would it have been for him, if by him the offence had not come. Jesus had sat at table before with sinners. He did not shut out even the man who was to betray him. He saw far into the heart; his compassion read, perhaps, even in this one, some throbs of tenderness, the germs that were to burst out only in remorse. He might have hoped to warm these with his own love, for the sinner's sake. For himself, he knew that his body was to be broken, his blood shed for them.

He saw enough to forgive. "Father, forgive them, for they know not what they do." He pleaded for those who were shedding his innocent blood; for those who sinned against him. Perhaps it was to these very sinners he would say, "This do in remembrance of me." He came not to the righteous; but to call sinners to repentance; and he would like to hold himself in their memory, that, believing in him, they might some day believe in the Father also.

LUCRETIA P. HALE.

JUDAS.

“But behold, the hand of him that betrayeth me is with me on the table” (Luke xxii. 21).

He signifies to them that the traitor was now among them and one of them. By placing this after the institution of the Lord's Supper, which in Matthew and Mark is placed before it, it seems plain that Judas did receive the Lord's Supper, did eat of that bread and drink of that cup; for after the solemnity was over Christ said, “Behold, the hand of him that betrayeth me is with me on the table.” There have been those that have eaten bread with Christ and yet have betrayed him. *Comprehensive Commentary.*

Verse 21. “The hand of him that betrayeth me,” etc. What can be desired more, says Dr. Lightfoot, as a demonstration that Judas was present at the Eucharist? And, whereas the contrary is endeavored to be proved out of John xiii., nothing is made out of nothing; for there is not one syllable, throughout the whole chapter, of the Paschal Supper, but of a Supper before the feast of the Passover.

Clarke's Commentary.

THE JOY THAT COMETH IN THE MORNING.

Now, still and quiet, words fall in whispers, steps are noiseless, hearts full of sorrow, eyes are dimmed with bitter tears, an air of loneliness prevades the very

soul. Emblems of mourning are visible throughout the house. Why all this? Death is there. A loved one lies cold in death's cruel embrace. The gem is gone, and naught is left but the casket for us to look upon, with no word of hope or cheer save the word of Jesus, "I am the resurrection and the life." Here we anchor our sorrowing souls, and say, "At eve it will be light." So we, my brethren, are now in the house of God. Silently, solemnly, sorrowfully, in beautiful emblematic service. We go back in faith, and are with Jesus on that lonely night when his soul began to be "sorrowful even unto death," and with the angels attend the death; yea, the funeral of the Son of God. O what joy fills our hearts when we turn from this dark scene, to the "joy that cometh in the morning," the first day of the week. Death can not keep him, the grave can not hold him. As victor, conqueror, and king of saints, he comes back to us alive for evermore.

"Do this in remembrance of me." Let us enshrine Jesus in our hearts, live very near him in this life, and, after we too have "suffered with him," he will bring us to love, rest, home and heaven.

Arising, let us unitedly thank God for this loaf and blessed commemorative feast.

J. F. M. PARKER, *Christian Church, Putnam, Ill.*

IN MEMORY OF GOD'S LOVE.

In partaking of these emblems we commemorate the love of God. We behold the power of God in

creating and upholding the planets. We behold his goodness in sending the sunshine and rain upon the just and unjust. We wonder at his knowledge as he numbers the hairs of our head, recognizes the fall of a sparrow and searches the reins of our hearts. But when we come to the thought that God is love we are ready to cry out unto him, "Abba, Father." He proved his love to us by giving his Son. He gave him to be born in a manger, to be despised and rejected, to live in poverty and lowliness, all to prove his love for us. He advances one step further. He descends to the very level of men. Men prove their love for their country by dying for it. God proved his love for us by giving his Son for us. It is an awful thing to die. It is hard enough to die when surrounded with friends and the comforts of a home. Jesus died on the cruel cross, surrounded by enemies, who were clamoring for his blood. In his death is exhibited the full measure of God's love. He died that we might not perish but have everlasting life. This Supper, then, reminds us of the love of God. It reminds us of Jesus, who, while we were yet sinners, laid down his life for us. Let us eat, then, in remembrance of this boundless love of God, thanking him that Christ is worthy and that he will receive us through him.

JOHN BRANDT.

GOD'S LOVE.

To the child of God the partaking of the Sacrament of the Lord's Supper is indeed the sublimest

declaration of faith in the finished work of redemption, as wrought out through the sufferings and death of Jesus Christ; and at the same time it is the most humble confession of personal transgression and sin, and entire dependence upon the once crucified, but now risen and ascended Son of God, for full forgiveness and final salvation. Isaiah, who, because of the number and distinctness of his predictions concerning the person and work of the Christ, has been called "the Evangelical Prophet," says, "He is despised and rejected of men, a man of sorrows and acquainted with grief. But was wounded for our transgressions—he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." John, who was admitted to such particular intimacy with the Saviour, and was so favored with the Lord's confidence and regard, as to be called "the disciple whom Jesus loved," in the very beginning of his gospel, and with a mind lifted to the highest plane of spiritual vision, thus hastens to tell us of the crowning words and work of Christ, "For God so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life." And, "As many as received him, to them gave he the right to become the children of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man; but of God." Then, again, in his Epistles, and further on in the divine contemplations of his closing life, he exclaims, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love—not that we

loved God, but that he loved us, and sent his Son to be the propitiation for our sins." When, therefore, we approach the Lord's table, taking the emblems of his broken body and shed blood, we enter the most sacred shrine of worshipful remembrance, where, with humble confession, intense believing, and devout thanksgiving, the soul is invested with all the unmeasured gifts of grace and glory that were purchased on Calvary's mount. It is remembering Jesus at the cross until Jesus shall remember us with the crown.

C. H. STOCKING, *Pastor M. E. Church, Burlington, Iowa.*

GIVE THANKS.

"The Lord took bread"—this most indispensable of all the means of nourishment and sustenance, the product of the most valuable of earth's fruits, which presents, at the same time, such an extremely striking image of him without whom we have no spiritual life.

After the Lord had taken the bread, he lifted up his eyes toward heaven and "gave thanks"—that is, he poured out his heart in praise and thanksgiving to his heavenly Father. For what did he render thanks? O my friends, for what else than for the decision of divine mercy, to save such poor sinners as we, which he saw in the spirit, as already accomplished in his blood, and for the deliverance of the children of Adam from the curse of the law, the power of Satan, and the power of perdition. It was they who lay con-

tinually upon his heart; to whose restoration all his cares and anxieties were directed, and whose exaltation and beatification were the object of his highest interest and sweetest hope. He gave thanks. O, with what adoring delight will the holy angels have caught this costly incense in their golden censers, and have borne it up to God. He gave thanks. We ought also to give thanks. But it is well for us, that in this, as in everything else, he intercedes for us, and covers our guilt with his obedience, and our deficiencies with his fullness.

FRED. W. KRUMMACHER, D. D. (*The Suffering Saviour.*)

THE GRAND CENTRAL TRUTH OF CHRISTIANITY.

The grand central truth of Christianity is that "Jesus is the Christ, the Son of the living God" (Matt. xvi. 18). Upon this divine proposition the whole system of salvation rests for its support.

Without the death of the Messiah there could have been no salvation provided for us. It was not only necessary that he should die, but that he should die for our sin; be buried, and rise again from the dead the third day, according to the Scriptures. Faith in Jesus, the Christ, as the crucified and risen Lord, with true, genuine reformation of character, confession of our faith in him and baptism by his authority into the name of the Father, Son and Holy Spirit, are the terms of par-

don laid down in the new covenant, and proclaimed by the apostles of Christ. (See Matt. xxviii. 19, Mark xvi. 15, 16, Luke xxiv. 46, 47 and Acts. ii. 38)

The good news contained in the truth that "Jesus is the Christ, the Son of God," and "that he died for our sins; was buried, and rose again the third day, according to the scriptures," connected with the terms of pardon, faith in him, repentance, confession and baptism with the promise of remission of sins, gift of the Holy Spirit, and everlasting life, constitute the Gospel of Christ, which is "The power of God unto salvation to every one that believes it." In order to our eternal salvation it is necessary for us to continue to keep the commandments of Christ our Lord. To enable us to do this, it is necessary for us to keep these things in memory. Paul says, "By which you are saved if you keep in memory what I preached unto you" (I. Cor. xv. 2). In this way we are constantly reminded of what our redemption cost; of the love of God in giving his Son to die for us; and of the obligation we have taken upon us in putting on Christ, to serve and obey him.

The institution of the Lord's Supper was for this very purpose, and it was the best thing that infinite wisdom could ordain in order to accomplish it. Christ never made a mistake; therefore this institution, when carried out in the spirit of its author, is calculated to set before us the death of our Lord, and our faith in his triumphant resurrection, as nothing else could do. The loaf is an emblem of his broken body, and the cup of his shed blood.

Paul said, "For as oft as ye eat this bread, and

drink this cup, you do show the Lord's death till he come " (I. Cor. xi. 26).

Our Lord and Master gave us this institution on the very night of his betrayal ; when his own mind was filled with thoughts of his terrible sufferings and death for us, so near at hand, and he said, " Do this in remembrance of me " (Luke xxii. 19, 20).

As we sit at the Lord's table, what thoughts roll through our memories. We see our Lord as he sat at the table when he gave us this institution ; we see him in the garden of Gethsemane, bathed in sweat of blood ; we behold him spit upon, crowned with thorns and scourged ; we see the nails driven through his hands and feet, and the spear pierce his side ; we hear him cry, It is finished, and see his head fall upon his lifeless bosom ; we see Joseph and Nicodemus take him from the cross and put him in the tomb ; and, blessed be the name of God, we see more. We see him as he arises from the dead, and hear him say, " I am he that liveth and was dead, and behold, I am alive for evermore," " and have the keys of hell and of death." What a place for sacred memories and hallowed associations. We should love to gather around the table of our Lord, for it is meat and drink indeed.

And what better time could we have in which to do it, than the day on which he arose, a triumphant conqueror, from the grave. The day is sacred to the memory of his resurrection ; and the table, or loaf and cup, is of his broken body and shed blood.

F. M. COLLINS, *Christian Church, St. Lawrence,
Dakota.*

KEEP MY COMMANDMENTS.

“If you love me, keep my commandments,” was the simple test of discipleship given by our Saviour. Involving no mystery ; the most unlettered of God's children can understand it. “Do this in memory of me,” says Christ. This is equally clear. How simple and beautiful. In memory of Christ. What a privilege thus to commemorate his dying love.

He tells us that he has gone to prepare a place for us, that we may be together when the conflicts and triumphs of life are over. He has left us a pledge of his promised inheritance ; a habitation not made with human hands, but whose architect is God, and the inheritance eternal, and reserved for those who love him.

We meet here as Christians, nothing more, to commemorate our Saviour's death and meditate upon his love ; not to satisfy a carnal appetite, which, Paul tells us, would be eating and drinking damnation to ourselves. The Corinthians were making a feast of the Lord's Supper, and he condemned them for it. You have houses to eat and drink in, said he, and expressed his surprise that they should be so forgetful of themselves as to make the church a place of feasting. Then, to conclude this part, there are only two objects presented by Paul, for which the Corinthians partook of the Lord's Supper—the one was to satisfy the appetite, the other to commemorate the Lord's death till he came. In the former they ate and drank condemnation to themselves ; in the latter they partook worthily. In the light of God's truth, let us examine ourselves.

We fondly cherish the tokens of love that have

been left to us by our dear ones who have passed on before. It may be of but little value in itself, but the sweet association which it calls up gives it a value unknown to others, and secures for it a place among our choicest treasures on earth. In some corner may be hidden away a tiny curl, from the head of some little darling nestling on a fond mother's bosom, budding on earth to bloom in heaven. On memory's page, very near her heart, she has carried the little image, and in her dreams she sees a little angel. Sad, but sweet, the memory. A new resolve is formed, and the golden link draws the mother nearer heaven. Where was ever such a friend as the Saviour? We eat, drink and remember his love, and while our days become fewer, the chain grows stronger, we get nearer to God, and after a while he will take us to himself.

"If ye love me, keep my commandments." "Do this in remembrance of me."

J. B. INMAN, *Christian Church, New Orleans, La.*

THE LORD'S DAY.

most precious ← The Lord's day is the day on which Christ rose from the dead. It is the day on which he broke bread with the apostles. It is the day on which the Holy Ghost descended from heaven. It is the day on which salvation was first preached to the whole world. It is the day on which repentance, baptism and remission of sins were first preached in the name of Christ. It is the day on which the first church of Christ was

established. It is the day on which the apostles and primitive Christians met, to read the Scriptures; to observe the Lord's Supper; to offer prayers, and participate in the various religious privileges. It is the day on which the apocalypse was revealed to John on the isle of Patmos. It is a day filled with hallowed memories of sacred events. It is a day of rest and worship. It is a day of joy, praise, thanksgiving and fellowship. This day as we remember, in partaking of this Supper, that Christ died for us, and that the Son of righteousness rose for our justification, let us ask God to keep us faithful and steadfast in thus showing forth His death and resurrection until the glorious day of eternity shall dawn upon us, and we shall have that unspeakable privilege of sitting down at the table of the Lord, with the loved ones who have gone before, in that everlasting kingdom. JOHN BRANDT.

LORDIAN DAY.

What, then, are the ideas or forms that bring us nearest of all to the object of the day—that is, to the commemoration of the resurrection of our Lord? First, the day itself does it, when separated from others, with that thought in view. Therefore, any exercises which contribute to the same end, belong most appropriately to that day. But the Lordian Supper approaches the specific object even more closely. For, consider that the loaf represents the body of Christ, which was slain; the wine, his blood which was shed,

and lastly, these are both given to his disciples by the living Christ, who bids them "take, eat; this is my body." Thus unite in one institution the sacrifice, already completed, effectual to give us life, and the Saviour again living to dispense his blessings to us. Nothing else connected with Christian worship so embodies in its forms the idea of the resurrection as this. No wonder, then, that the disciples, converted and instructed under the oversight of the apostles, came together to the Lordian Supper, on the Lordian day, as at Troas. Undoubtedly a great many other exercises, less intimately associated with the leading thought, are appropriate to the day. Such are all the forms of worship. Prayer, praise, preaching, exhortation, alms-giving, religious assemblies, personal efforts and personal sacrifices for Christ, and others, pertaining either to the assembly, or to outside Christian conduct. So, also, is the abandonment of the labor to which men are accustomed, and by which they set great store. Not only is this last prominent among these secondary items, as being in itself both worshipful and commemorative, but as illustrated above in the relation of work to eating, it is far the most prominent of all, in that it furnishes the opportunity and is the necessary antecedent to all. As it was in Troas, so it is in Cincinnati—the disciples do not "come together to break bread," and are not willing to spend their time in listening to preaching or in other religious exercises on the Lordian day, unless they are first willing to surrender their profitable employments for that day.

You may call the day by its secular name, "Sunday;" by its number, "the first day of the week," or by its proper religious title, the "Lordian day;" but

never, unless you would misrepresent it, call it the Sabbath

But while we call the day rightly, and use it appropriately, we shall have no time for secular employments. All hail, glad Lordian day! Morn of the blest! Noon of the happy heart! Eve of the tranquil soul! Let every hour be given to thoughts, words and deeds, such as the Master's short, eventful life exemplified, and the Master's welcome plaudit shall approve.

A. M. WESTON, A. M., *formerly Professor in Hiram College, O., and President of Eureka College, Ill. (The Evolution of a Shadow).*

LORD'S SUPPER—FIRST CENTURY.

All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the celebration of public worship. This pious custom, which was derived from the example of the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches, as appears from the united testimonies of the most credible writers.

In these assemblies the Holy Scriptures were publicly read, and for that purpose were divided into certain portions or lessons. This part of divine service was followed by a brief exhortation to the people.

The prayers, which formed a considerable part of the public worship, were introduced at the conclusion of these discourses. To these were added certain hymns, which were sung, not by the whole assembly, but by persons appointed for that purpose, during the celebration of the Lord's Supper and the feasts of charity. Such were the essential parts of divine worship which were observed in all Christian churches, though, perhaps the method and order in which they were performed were not the same in all.

Every Christian, who was in an opulent condition, and indeed every one, according to his circumstances, brought gifts and offered them, as it were, to the Lord. Of the bread and wine presented in these offerings, such a quantity was separated from the rest as was required in the administration of the Lord's Supper; this was consecrated by certain prayers pronounced by the bishop alone, to which the people assented by saying amen. The holy Supper was distributed by the deacons.

Mosheim's Ecclesiastical History.

LORD'S SUPPER—SECOND CENTURY.

In these times the sacrament of the Lord's Supper was celebrated, for the most part, on Sundays, and the ceremonies observed on that occasion were such as follow. Of the bread and wine, which were presented among other obligations of the faithful, a part was separated from the rest and consecrated by the prayers of the bishop. The wine was mixed with water, and the

bread was divided into several portions. A part of the consecrated bread and wine was carried to the sick or absent members of the church, as a testimony of fraternal love, sent to them by the whole society. It appears by many and undoubted testimonies, that this holy rite was looked upon as essential to salvation.

Mosheim's Ecclesiastical History.

LORD'S SUPPER—THIRD CENTURY.

Several alterations were now introduced in the celebration of the Lord's Supper, by those who had the direction of divine worship. The prayers used upon this occasion were lengthened; and the solemnity and pomp with which this important institution was celebrated, were considerably increased; no doubt, with a pious intention to render it still more respectable. Those who were in a penitential state, and those also who had not received the sacrament of baptism, were not admitted to the Holy Supper; and it is not difficult to perceive that these exclusions were an imitation of what was practiced in the heathen mysteries. We find, by the accounts of Prudentius and others, that gold and silver vessels were now used in the administration of the Lord's Supper; nor is there any reason why we should not adopt this opinion, since it is very natural to imagine that those churches which were composed of the most opulent members, would readily indulge themselves in this piece of religious pomp. As to the time of celebrating this solemn ordinance, it

must be carefully observed that there was a considerable variation in different churches, arising from their different circumstances, and founded upon reasons of prudence and necessity. In some, it was celebrated in the morning; in others, at noon, and in others, in the evening. It was also more frequently repeated in some churches than in others; but was considered in all of the highest importance, and as essential to salvation; for which reason it was even thought necessary to administer it to infants.

Mosheim's Ecclesiastical History.

LORD'S SUPPER—FOURTH CENTURY.

It appears farther, by innumerable testimonies, that the Lord's Supper was administered, (in some places two or three times in a week, in others on Sunday only), to all those who were assembled to worship God. It was also sometimes celebrated at the tombs of martyrs and at funerals; which custom, undoubtedly gave rise to the masses, that were afterward performed in honor of the saints, and for the benefit of the dead. In many places, the bread and wine were holden up to view before their distribution, that they might be seen by the people, and contemplated with religious respect; and hence, not long after, the adoration of the symbols was unquestionably derived. Neither catechumens, penitents, nor those who were supposed to be under the influence and impulse of evil spirits, were admitted to this holy ordinance.

Mosheim's Ecclesiastical History.

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LORD'S SUPPER MORE THAN A
MEMORIAL.

“The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?” (I. Cor. x. 16).

The Lord's Supper is a memorial; and it is more than a memorial.

It is a memorial. It is a sweet habit of the heart, the remembrance of its dead. As a memorial—in the naturalness, the affectionateness, the pathos of a memorial—as you and I would remember our dead by some choice object or fitting custom—in the spirit of this sweet habit of the heart, the Lord's Supper began. It was so instituted by the Lord himself, there in the upper room, the night in which he was betrayed. “He took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you; this do in remembrance of me. In like manner also the cup, after supper, saying: this cup is the new covenant in my blood; this do, as oft as ye drink it, in remembrance of me.”

But it is more than a memorial. It is also a communion. It is a way not only of remembering the Lord who died, but of communing with the Lord who lives. It looks not only backward, but upward. It not only recalls an absent Lord, it also rejoices in a present Lord. It celebrates the Lord's death, but the celebration is on the Lord's day, the day on which he arose from the dead. “The cup of blessing which we bless, is is not a communion of the blood of Christ?

The bread which we break, is it not a communion of the body of Christ?" The death of Christ for sin, is finally efficacious because he arose from the dead, and ever liveth to make intercession for us. The body and the blood of Christ to-day have their benefits of redemption because of his living presence in his gospel, with its ordinances and promises. A communion of the body and blood of the Lord, is a participation in his life. According to Paul, they that worshiped in the heathen temple, partaking of the table of demons, drinking the cup of demons, had communion with demons. They that sit around the Lord's Supper, eating the bread and drinking the cup of the Lord, have communion with the Lord.

ROBERT T. MATHEWS, *Literary Editor Apostolic Guide, Lexington, Ky.*

THE LORD'S SUPPER.

This is the Lord's Supper because the Lord gave it to us. How fitting it is for the Lord's children, in the Lord's house, upon the Lord's Day, to partake of the Lord's Supper. Christ established it at the close of the Paschal Feast. This was a holy gathering of the Jews, commemorating the passage of the death angel, and was accompanied with songs and feasting. At its close the Saviour instituted his own feast, intending thus to erect a memorial for his own children, to last through all time. The Lord gave this feast to his disciples. Whoever and wherever they are, on the Lord's

Day, they are to partake of it. Who dares to take it away from them, since Christ gave it to them? They are, therefore, the Lord's invited guests at his table.

1. The Lord gave this supper to, and invited his disciples (Matt. xxvi. 26, 27).

2. The disciples accepted the invitation upon the first day of the week, and met to break bread (Acts xx. 7).

3. The disciples steadfastly continued to meet and partake of Christ's feast (Acts ii. 42).

4. The Apostle Paul asks all Christians not to neglect to accept this invitation, and to meet and enjoy Christ's feast (Heb. x. 25).

Are we so doing? The body is not healthy that does not each day desire food at the table prepared for it. Neither can the soul enjoy spiritual health, that does not desire and enjoy the feast the Lord has prepared for it in his house, upon his day. May the dear Lord give us all a longing desire every Lord's Day for his house and his table.

Then let us ever remember our King, the Redeemer, and the life he laid down to atone for our sins; in his agony how he bowed in the garden. In his death on the cross-tree alone—dying and stricken for our transgressions, even forsaken by the Father above.

Let all else fade away forgotten, while we think of Christ and his love

N. E. CORY, *Christian Church, Maryville, Mo.*

LORD'S SUPPER PROCLAIMS HIS DEATH.

The Lord's death was for the remission of sins. It is effective in securing this end only to those who accept this offering and appropriate it. That it might be a power to all for their salvation, it was to be made known to all, that all may believe. As the means of accomplishing this end, Jesus sent forth his disciples to proclaim the facts of his death, burial and resurrection. The work of the church and its ministry was to proclaim to the world Christ crucified and raised again. While the ministry may be sent out beyond the limits of the congregation, to proclaim, by word of mouth, this gospel, the church (congregation), which remains, has a most effective method of proclaiming these facts to the world. The Lord's Supper is an ordained means of showing forth to the world the Lord's death, till he come again. It was not instituted wholly for the benefit of the church. It was not intended to be eaten with closed doors. While it was to be eaten by the disciples of the Lord, believers, yet it was also to proclaim in symbol the Lord's death to any who would learn the lesson. The efficacy of object-teaching is recognized by all as an agency in imparting instruction. It is simple, easily understood and readily believed. In the great work of teaching all nations, the church has one object-lesson, given of the Saviour, may we not believe? with this purpose in view, by which she can most becomingly and effectively set forth the Lord's death to the world.

There are two things connected with this institution that are important here. 1. The Supper itself—

breaking the bread, drinking the cup. The bread is the body, and the cup the blood, of Christ. 2. "The first day of the week." It was on this day that our Lord rose from the dead. So, it is "the Lord's day." From careful study of I. Cor. xvi. 2, xi. 20-34, and Acts xx. 7, we conclude that the disciples "came together" on the "first day of the week" "to break bread," or "to eat the Lord's Supper." The apostle censures the Corinthians for their abuse of this ordinance, and shows them that the proper observance of it would be of great spiritual benefit to them and instructive to others. "As oft as ye eat and drink ye proclaim the Lord's death." We, therefore, conclude that to meet on the Lord's day (first day of the week) without eating the bread and drinking the cup, is to omit the main feature of the congregational service, and to lose a most valuable opportunity to proclaim the Lord's death; and that to meet on any other day (than the first) to break the loaf, would not be according to the fitness of things. For the Supper sets forth his death and the first day of the week his resurrection.

Imagine a heathen in a Christian assembly on the Lord's day, while the church breaks bread, asking, "What does this breaking of bread mean?" See what an opportunity to "set forth" to his mind "the Lord's death." Then he asks, "Why do it on the first day of the week?" See, again, a fine opening to proclaim his resurrection.

"Forsake not the assembling of yourselves together, as the manner of some is;" and in our assembling let us "proclaim the Lord's death" till he come again. S. G. CLAY, *Minister Christian Church, West Point, Mo.*

THE LORD'S SUPPER.

Lutheran theology is Christocentric. It begins with Christ and ends with him. Lutherans hold the Canonical Scriptures to be the only infallible rule of faith and practice, and the Augsburg Confession, the oldest Protestant creed, to be a correct statement of the fundamental doctrines of the Divine word.

This sacred ordinance is called the Lord's Supper because he instituted it in the night.

In the words of the institution, he says of the bread, "Take, eat; this is my body which is given for you." Of the cup he says, "Drink ye all of it." "This cup is the new testament in my blood, which is shed for you, for the remission of sins." He calls the cup the new testament in his blood, because it takes the place of the blood of sacrificial animals under the old covenant. That blood typified the blood of the Lamb of God, which taketh away the sin of the world. The cup symbolizes the blood shed upon Calvary.

The tenth article of the creed says, "The body and blood of Christ are truly present, and are dispensed to the communicants." A literal or material interpretation of this article has led many to mistake the Lutheran view of the real presence in the Eucharist. Such an interpretation given to our Lord's words of institution would subject him to the same misrepresentation. His risen body is locally present in heaven. In the person of Christ are two natures—the human and the divine. In his undivided double nature he is present in the Supper. The manner of this

presence is sacramental, incomprehensible, and undefined in Scripture.

The consecration of the elements does not change their chemical parts. They remain bread and wine as before. We eat bread and drink wine, yet we are partakers of the body and blood of Christ. Paul says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Physically, we eat and drink bread and wine; supersensually and spiritually, we feed upon Christ. His presence is not corporeal, but heavenly. Lutherans reject the doctrines of consubstantiation, impanation and subpenation.

At the table of the Lord, the worthy communicant feeds upon Christ.

He obeys him, he commemorates his death and sufferings for the sins of the world, and he confesses him. "Ye do show the Lord's death till he come." The worthy communicant partakes in penitence and faith; the unworthy does not. This is the Lord's Supper, therefore all his people should be admitted. Open communion is in harmony with Scripture and reason.

W. H. SINGLEY, D. D., *Editor Lutheran Evangelist, Springfield, O.*

REPRESENTED—LORD'S SUPPER.

I. As a divine ordinance.

"For I have received of the Lord that which I also delivered," etc.

II. As a symbolical ordinance.

The symbols are bread and wine, the one referring to the Saviour's body, and the other to his precious blood.

III. It is a commemorative ordinance.

We are directed by Christ to do it "in remembrance of him."

IV As a professional ordinance.

In this we "do show the Lord's death," that is, we keep up the remembrance of that event in the world.

V. It is the Christian's social ordinance.

It is for all the household of faith ; for all those who are the spiritual kindred of the Saviour.

VI. As a perpetual ordinance.

"Ye do show the Lord's death till he come."
From his first to his second coming, the gospel is to be preached. *Appleton's Sketches.*

LORD'S SUPPER KEEPS ALIVE THE PURPOSE OF CHRIST'S DEATH.

"This is my blood of the new testament, which is shed for the remission of sins" (Matt. xxvi. 28). The old testament was confirmed by the blood of bulls and

goats; the new testament by the blood of Jesus Christ. The blood of the old testament was shed for a few; the blood of the new testament is shed for many. The blood of the old testament was shed for the children of Israel, but Jesus Christ is a propitiation for the sins of the whole world. When Jesus uttered these words, the disciples around him did not understand their full import; but we who are living in the latter part of the nineteenth century have a clearer understanding of the following scriptures: "The Son of man came to give his life a ransom for many." "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past." "In whom we have redemption through his blood, even forgiveness of sins." "Ye who some time were far off, are made nigh by the blood of Christ." "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ as a Lamb without blemish and without spot." This Supper calls to our minds the crucifixion of Christ, and to our hearts the love of Christ. When we drink of this wine, it tells us that he shed his blood for many for the remission of sins. This Supper has kept alive these thoughts during the past eight centuries, and silently and powerfully will it keep on telling the coming generations that Jesus Christ shed his blood for many for the remission of sins. It will tell it until that glorious day when we shall drink it new with him in that upper and everlasting kingdom of God.

JOHN BRANDT.

LORD'S SUPPER ILLUSTRATES THE DEMOCRACY OF THE CHURCH

How well we remember the old village church in Connecticut. What a strange sight it was to us boys to look down from the gallery on Communion Sabbaths, to see our parents and the older people partaking of the Sacrament. The scene used to puzzle us. The symbols were like unmeaning hieroglyphics. But when, later on, scores of us young people were led to Christ, and born again in the same church, we were no longer spectators in the gallery. We were glad to be communicants at the Lord's table. Ever after the scene had a personal significance.

1. How very simple the emblems; but we have learned that it is not necessary to have something inspiring or spectacular in order to remember Jesus, or anybody. After that sweet, dimple-checked child went to heaven from your home, it was only needful that you should come across any of the baby's trinkets or playthings; a tiny shoe, or even a rattle, at once unlocks the chambers of memory, and bathes you in tears.

2. The Lord's Supper grandly teaches and illustrates the *democracy of Christ's Church*. The Scriptures tell us that God made of one blood all nations. But that is truth in the abstract. Caste prejudice and intense race pride scorns this truth. But necessarily all who own allegiance to Jesus must acknowledge kinship with the race and fellowship with all sinners. There is a race connection, Paul teaches us, both as to sin and also as to redemption. Have we not all been redeemed

by the same efficacious, atoning blood? When we think of what salvation imparts to any saved sinner, how mean and contemptible seem all of earth's petty distinctions. Lay aside your people, O ye kings, and lay aside your honors, O ye presidents, and count it your greatest honor that you may gather with the lowliest and the poorest around the cross, and sit at the table of our common Lord. Jesus is, at the same time, the great exalter as well as the great leveler. The greater the variety of classes, and people, and races, Americans and Europeans, Indians and Africans, Chinese and Japanese, and whoever else, sit at his table, the greater manifestly is his far-reaching and including love and power. The more diverse, and even heterogeneous the Christian people, who, all around the globe, partake of the sacrament, the more honored ought we to feel that we also are allowed a place in this grandest of all fraternities, in this selectest of all brotherhoods. Did he not tell us, long ago, that if he was lifted up upon the cross, he would draw all men unto him? You can see by his broadening conquests that he is preparing for his earthly enthronement in the affections of the world. If we enter into his holy aspirations and endeavors, we shall be enthroned with him.

3. The question may be asked: Why did he select these emblems of humiliation and suffering? Why did he not give us instead, a palm, a crown, a throne, as emblems of a king's coming majesty and glory? Every time we commune he wishes us to remember the humble, self-denying, cross-bearing, vicarious life he lived, so that we may not fail to learn the lesson of unselfishness and self-sacrifice, whose crowning act was Calvary. In the youthful home-life of our Bethlehem and Naza-

reth, alone in the wilderness of our temptation; when we hear the hosannahs of the crowd, and oftener we endure contradiction of sinners, in our occasional Gethsemanes, along our Via Dolorosa, we must needs thread our lowly and singular, but blessed and joyful, way. In the midst of the pride of this life, mid its fashions, dress parade, and Vanity Fairs; in the very face of the self-glorification and self-aggrandizement of the crowd; in the very places where the selfish grind the faces of the poor, and trample on the weak, that they may reach and clutch every golden prize, and sit upon honor's highest seats, there are we to imitate Jesus. There are we to deny ourselves, and take up the cross, and live for others, and show that it is "more blessed to give than to receive." For, just in proportion as we are unselfish, are we Christians. In proportion as we are unselfish we show the power of transforming grace, and reveal to dull, worldly eyes his excellency and beauty. It is a severe test, but if we have not his Spirit, we are none of his. Brought face to face at the Lord's Supper, with his unique life, and willing death upon the cross, we shall be wholly inexcusable, if in aim and character and purpose we fail to be like Jesus. Surely we are redeemed, and "are made partakers of the divine nature," not for any selfish end, but that we may be holy, loving and unselfish, like our Divine Lord.

REV. W. A. JAMES, *Congregationalist Minister.*

THE LORD'S TABLE NOT OURS.

It belongs to the Lord's people, and not to others. Therefore, "Let every man examine himself"—not others, and "so eat." (See I. Cor. xi. 28.) Two objects in it—one to remind us of Christ, "Do this in remembrance of me," and to publish his death.

We "break the loaf" and "drink the cup" to commemorate the death and sufferings of Christ. We do it on the first day of the week to commemorate the greatest event of earth—the resurrection of Christ. The first day of the week comes weekly, and if we fail to commemorate and publish, we disobey the divine command, "to do it till he come," and practically say, there is no virtue in his blood, and "sin willfully" (Heb. x. 25, 26, 27).

In doing this, we hold communion with Christ, and are spiritually strengthened. In refusing to do it, we get feeble, sickly, and die. We should be neither "close communionists" nor "open communionists," so far as our fellow men are concerned; but "close communionists" with Christ—do it in memory of him, and him only. No place on earth can be more desirable than in the Lord's house and at his table, when the cry shall be heard, "Behold, the Bridegroom cometh; go ye out to meet him." The more frequently we are reminded of him, the more we will love him, the more we will try to be like him, and the light will be reflected upon those around us, and they will be led to glorify our Father who is in heaven. Thus God will be honored and humanity blessed.

W. A. BELDING, *Christian Church, Troy, N. Y.*

THE LORD'S TABLE.

This is the Lord's table, We come to it upon the Lord's invitation. All his children are welcome. There are no dividing lines here. In Christ Jesus, whose loving sacrifice we thus commemorate, we are all one.

The Lord knows us. How prone we are to forget even the greatest blessings. He has designed that we shall never lose sight of the great price wherewith we are bought. Therefore he has embodied it in these emblems, that on the first day of each week, the day that commemorates his resurrection, we should gather around this table and eat and drink in remembrance of him.

The ordinances of the Lord all center in the great climax of the sacrifice he made for us, in his death and burial and resurrection. All our hopes are contained in the facts of the gospel. If Christ did not die for our sins, we have no hope of pardon. If he did not rise from the dead, the question, "If a man die shall he live again?" is yet unsolved. But "Christ died for our sins according to the Scriptures," and these emblems have been a monument to the fact for more than eighteen centuries.

The power of this ordinance over the Church of Christ is not fully appreciated. The divine wisdom is beautifully shown in this simple observance which is designed of the Lord to bring his disciples together on the Lord's day to think of him. May it not be universally restored to the proper place in the worship of the church?

As a living family we gather around our Father's table to reflect upon his love and to examine ourselves in his sight. We correct our wrongs, renew our fidelity and cherish the high thoughts and feelings and motives as we see them embodied in our Saviour. While we partake of this bread and wine, we feed our souls upon the bread and water of life. Let us go down deep into our hearts in self-examination that this day may be unto us a time of "refreshing from the presence of the Lord."

E. W. DARST, *Pastor Christian Church, Boston.*

LOOKING BACKWARD AND FORWARD.

In the institution of the Lord's Supper God's people have an ordinance which, as it causes us to look backward and forward through the ages from the time of its establishment, brings to our memory the consummating thoughts of the infinite mercy of God as set forth in the divine revelations and as manifested in the gospel of glad tidings and salvation to all men. As the children of Israel in keeping the Passover of the law commemorated the deliverance of their first born from the angel of death in Egypt, so we, in observing the Christian Passover, look for deliverance through Christ from the "second death." Under the dispensation of the law the Jew stood day after day by the sacrificial altar and slew the sin offering which reminded him of the debt he owed to God because of transgression. But we assemble in the house of the Lord on

the first day of the week to commemorate the death of the sin offering that was made "once for all"—of "the Lamb slain from the foundation of the world." It is the will of our Lord that at this time we shall "examine ourselves," and if we find aught of "the leaven of malice and wickedness" in our hearts that we "purge it out" that our hearts may become a fit habitation for the indwelling of the Holy Spirit. Leaven signifies separation, division. Paul rebuked the Corinthian brethren because when assembled around the Lord's table there were divisions among them. And he said unto them, "I praise you not." If, then, as we commemorate the death, burial and resurrection of our Lord and Master, we would look forward with rejoicing to the second coming of Christ, hoping to have part in the resurrection of the just, let us renew our vow with God, casting out all thoughts of strife, division, selfishness, malice and wickedness and become "one," as the Father and Son are "one."

O. F. MCHARGUE, *Minister Christian Church,
Indiana.*

BEHOLD WHAT MANNER OF LOVE

I Cor. xi. 23-26. This table of the Lord, with the emblems of the body and blood of Jesus Christ, stands an imperishable monument to the manifestation of divine love and mercy, and continually reminds us of the purchase of our redemption. Its service is an ordinance in the house of the Lord forever. "As oft as

ye eat this bread and drink this cup ye do show the Lord's death till he come." This sacred institution, by its divine appointment, is made to connect the memories of the cross with the hope of his coming. Its service is the mingling of the sorrows of a sacrificial death with the joys of the eternal life. Its sorrows touch and make tender the sympathies of a submissive soul, while its joys inspire with new zeal the life of a renewed heart. Each faithful participant here is the Lord's herald of the cross, showing his death and propitiation for the sins of the world, till he come to gather the faithful unto himself

Every heart that has "tasted the good word of God and the powers of the world to come," in this service, sees written on this undying monument the inscription, "*Behold what manner of love.*" Christ died for me, and looking forward in anticipation of his coming is made to rejoice that "when he shall appear we shall be like him, for we shall see him as he is." At this service our hearts should be free from all, save the thoughts of these things, lest we eat and drink unworthily, "not discerning the Lord's body." And while these emblematic representations pass from hand to hand, and from lip to lip, in the silence and solemnity of this service, do we, as the servants of righteousness, "show the Lord's death till he come."

This is the central part of the Lord's day service (Acts xx. 7; Heb. x. 25). The heart that is filled with the thoughts that cluster around the service, and is fully under the power of this inspiration, will thus be armed for the further duties of the conflict. And such will come, with each returning Lord's day, to drink from this fountain of divine energy, in hope

of the joy of his coming and the glory of his salvation.

A. L. ORCUTT, *Christian Church, Muncie, Ind.*

LOVE AND REDEMPTION.

It has been said that no being less than God can comprehend him. It is equally true that no being less than God can comprehend his revelation to man. God is one: his simplicity is a part of his nature; and therefore, in revealing his simplicity and beauty, there must also be brought before the mind the unsearchable things, the mystery of the divine counsels. Perhaps the truth above stated finds its most impressive illustration in the ordinance of the Lord's Supper. The word of highest wisdom yet spoken on what is called the vicarious element of Christ's sacrifice is found in Romans iii. 25, 26, closing, "That he might be just and the justifier of him that believeth in Jesus." He is a rash man who dares to say what may be in the future, but so far it is quite safe to say that we stand in awe, as Israel stood before the impressive revelation of Sinai. Yet there is another element which comes to us in this ordinance with as much practical power as that of the tables of stone which Moses brought from the covering of the cloud.

We leave the past; "mercy and truth are met together, righteousness and peace have kissed each other," and the world is redeemed, potentially redeemed.

Those accepting this redemption now feed upon the body of Christ, and quench their thirst with his sacrificial blood. What do we mean by such expressions? They are symbolical; but what do they symbolize? God is love. Scripture gives this as a complete definition, and attempts no other. We do not know how so much suffering as we find in this world, so much mystery of suffering and almost guiltless sin, are consistent with this divinity of love. We can not comprehend this, nor wisely utter any judgment concerning it. But in the face of it all we can rest in the love of God. Are not here in this ordinance the symbols of a boundless compassion for every single child of the race? Whose heart has not been touched with the feeling of almost helpless compassion as he has gotten into the stream of a universal humanity? But God's heart is also touched with compassion, and the resources of eternity are enlisted to do all that love can do to win men everywhere to life.

What a refuge. After doing what little it may be our privilege to do, we may rest in the refuge of infinite love. Thus by faith we feed on Christ's broken body, and our thirst we assuage with his most precious blood. His "flesh is meat indeed and his blood is drink indeed," because they set forth the completeness of the sacrifice God rejoices to make for man.

As by meditation we bring ourselves into the sphere of this dying love of God, more and more we "put on the new man who, after God, is created in holiness." We put away "all bitterness and wrath and anger and clamor and evil speaking, with all malice," are "kind one to another, tender hearted, forgiv-

ing one another even as God, for Christ's sake hath forgiven us.

This is what the Christian life means to every true follower of Christ. The climax of our faith is the cross, symbolized and brought to the door of our hearts by the memorial of the Lord's broken body and shed blood.

REV. THEO. C. HUNT, *Pastor First Congregational Church, Riverside, Cal.*

LOVE RESPONDING TO LOVE.

We come now to the symbols of a deathless love. We point to this institution as a monumental evidence of the truth of the great fundamental facts of the gospel, evidence which reassures the saint and confounds the skeptic. And yet this is not the voice which touches the heart. More than any other voice the disciple hears the voice of Jesus saying, "I loved you even unto death; I love you now, and will love you always." Love responds to love, and our hearts burn within us as we here commune with our Almighty Friend and Brother. Love always wants to be remembered. The loving mother may be easier convinced that her absent son is sick, even unto death, than that he has forgotten her; and if you so convince her, you break her heart. So Jesus loved us with a deathless love. He loves us now, and therefore says, "Remember me." And so the very memory of his life of suffering and of love, is a means of grace, to

lift us all to a higher consecration of all we are and have to his service. How eloquently he pleads with our hearts at this hour. How tenderly he wooes us to himself. How joyfully we rise from this feast of love to walk in closer fellowship with him, and to press onward to his presence for evermore.

ROBERT MOFFETT, *Corresponding Secretary General*
Christian Missionary Convention.

LOVE FOR LOVE.

If Paul could say, "Christ loved me and gave himself for me," so may every believer. It is an amazing thought how the feeling of all men's infirmities could enter into his soul, but it must be true if he can call his own by name. So, when we read of Gethsemane and Calvary, the lapse of time makes a difference in our feelings only because we are dull of heart. We need a "fellowship of his sufferings." It would have been better for the disciples could they have watched with him that one hour, and it will be better for us if we can in our feeble way, take thought of how he suffered. When his sacrifice becomes a fact to the heart it then becomes through faith our victory over sin. The simple words of the gospel enable us to follow him from the betrayal to the majestic end, and to see all that happened with the eye of one for whom he was cut off. The word of God brings Calvary to me and asks for a return. The very words of Christ hover over this loaf and this cup with the same significance

which, they had on that "night when he was betrayed." Those who then heard him, felt that they could do no less than obey, and around the table the church grew strong. Christ's love is the most helpful influence that comes to us, and the man who discovers Christ at this table week by week will be silently transformed. Insensibly he will turn away from sin to seek after God and to delight in that which is holy. Presently he will feel infinitely ennobled by the thought that God has worked in him, that which is to him beyond all price. He has no gift in his hand, but there is love in his heart, and for this he is a delight to him "who loved him and washed him in his own blood." Let us indeed love him as he loved us

GILBERT J. ELLIS.

MANNER OF CELEBRATING THE SUPPER.

But much depends upon the manner of celebrating the Supper, as well as upon the frequency. The simplicity of the Christian institution runs through every part of it. While there is the form of doing everything, there is all attention to the thing signified. But there is the form as well as the substance, and everything that is done must be done in some manner. The well-bred Christian is like the well-bred gentleman, his manners are graceful, artless and simple. All stiffness and forced formality are as graceless in the Christian as in the gentleman. A courteous and polite family differs exceedingly from a soldier's messmates, or a

ship's crew, in all the ceremonies of the table. There is a Christian decency and a Christian order, as well as political courtesy and compliance.

Nothing is more disgusting than mimicry. It is hypocrisy in manners, which, like hypocrisy in religion, is more odious than apathy or vulgarity. There is a saintishness in demeanor and appearance, which differs as much from sanctity as foppery from politeness. The appearance of sanctimoniousness is as much to be avoided as actual licentiousness of morals. An austere and rigid pharisaism sits as awkwardly upon a Christian as a mourning habit upon a bride. Cheerfulness is not mirth, solemnity is not pharisaism, joy is not noise, nor eating, festivity.

But to act right in any thing, we must feel right. If we would show love, we must first possess it. If a person would walk humbly, he must be humble; and if one would act the Christian on any occasion, he must always live the Christian. Persons who daily converse with God, and who constantly meditate upon his salvation, will not need to be told how they should demean themselves at the Lord's table.

A. CAMPBELL (*Christian System*).

MAN OF SORROWS.

Hallowed are the associations that cluster around the institution we have met to commemorate this day. When a dear one leaves the shores of time, and bids us a long, sad farewell, how we cling to the last words.

How we catch the last sentence, and treasure it in our hearts as a sacred legacy. If those last words contain the simple request, "Meet me in heaven," how it leaves its impress upon our minds. Heaven seems nearer and dearer to us ever after, as we wait with patience the call that bids us come up higher. The current of many wicked lives has been changed into the channel of righteousness by the endearing memory of a sainted one, who looks upon us in the parting hour, and asks that memory may ever cherish the form so dear in life.

To-day we remember the last scenes and words of a friend dearer than earthly relations. The Son of God dies upon the cross. We remember how he called his disciples around him, and told them he was going to leave them. How he gathered them in "Kedron's gloomy vale," and took a last farewell. In the anguish of his soul, how he shed those bitter tears, when the last moment came, that he should leave them alone in the world. O man of sorrows! For me that suffering was endured. The burden of a sinful world was upon him. He meekly bowed his head in death, that a wicked world may have hope in the darkest hour of human life. Who can contemplate the scene of his trial, the cruel persecutions of vile men, the scene attending his death, and not be moved? The sun refused to look upon the event. The earth shook to its center; the graves were opened and the dead came forth. Can we, to-day, commemorate these scenes and hear him say, "Do this in memory of me," and not feel the sacredness of this Supper? Let the scenes of earth pass, for the moment, away, and let us come very near to him. Let us eat of this bread, and

drink of this wine, with hearts all full of love for the great Giver of every blessing, and go from this place better prepared to meet the trials of our earth-life, and be drawn by the tender cords of his love nearer to him as the days are going by.

A. D. GOODWIN, *Minister Christian Church,
Salina, Kan.*

THE TRUE MANNA.

“Your Fathers did eat manna in the wilderness and are dead. This is the bread that cometh down from heaven that a man may eat thereof and not die” (John (vi. 49, 50). We do not envy the Jews, upon whom God rained down manna for them to eat, and gave them the corn of heaven, and fed them with angels’ food. But we sing for joy, and praise God that we now possess the bread which came down from heaven, which is the bread of life.

Let us note how Christ is typified by the manna.

The manna came down from heaven from the abundance of God’s store-house. Jesus, the bread of life, is the free gift of God. He came from heaven—from that holy place where he had been with the Father.

The manna fell upon the Israelites when they were ready to perish with hunger. Jesus came as the bread of life when we were in rebellion and without hope in the world.

The manna was sweet as honey and white as snow.

Jesus, the bread of life, is sweet and precious in his character, and as our Teacher, Saviour, Comforter and Intercessor, and he has promised that though our sins be as scarlet, yet they shall be as white as snow.

The manna descended freely. In like manner the bread of life is offered freely unto all who accept of it. No price is demanded. The fountain is inexhaustible. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea come buy wine and milk without money and without price."

The manna was suited alike to all. And so the blessings of Jesus Christ are suited to all people, of all nations and in all circumstances.

The Israelites had to gather the manna. So we must believe and obey Jesus Christ. They gathered the manna daily. So we must daily feed upon this bread of life. They ate all of the manna. So Jesus must be received wholly and fully.

The manna sustained the Israelites from day to day. And we are told of the true manna, "If any man eat of this bread he shall live forever."

The Israelites were to freely give of their manna to those who needed. In like manner, we who have freely received the bread of life must freely give.

Those who did eat of the manna in the wilderness are dead. But all who eat of Jesus Christ, this bread that cometh down from heaven, shall never die; shall never fall under the wrath of God; shall never enter the second death; shall never come short of that bright and happy land beyond. Then to-day as we come around the table of the Lord let us eat and drink with joyful and thankful hearts, remembering the promise

that "whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed." Let us partake of these emblems, thanking him that through his sufferings we have joy, and that through his death we have life.

JOHN BRANDT.

MANNER AND POSTURE.

It is greatly to be lamented that Christians have perverted an ordinance, intended as a pledge and means of their mutual union, into an occasion of discord and contention, by laying such a disproportionate stress on the manner in which it is administered, and the posture in which it is received. As to the latter, a table posture seems most eligible, as having been used by Christ and his apostles, and being peculiarly suitable to the notion of a sacred feast, in which, as children, we are invited to attend the board of our heavenly Father, and feast, as it were, upon the great sacrifice; and kneeling, which was never introduced into the church till transubstantiation was received, may prove an occasion of superstition. Nevertheless, provided it be not absolutely imposed as a term of communion, it will be the part of Christian candor to acquiesce in the use of it in others by whom it is preferred. It appears that standing was at least frequently used in the Christian Church, viz: always on the Lord's Day, and between Easter and Whitsuntide.

Philip Doddridge (Selected).

MONUMENTAL INSTITUTIONS.

(Text: Joshua iv. 1-22).

The greatest events of human history are preserved to us, not only in the written forms of speech, but in the imperishable marble and granite of earth's monuments, obelisks, pyramids, pillars and triumphal arches, which speak to generation after generation of earth's great telling events; events which seem to be God's foot-prints along the plane of human history. They mark the stately steppings of him whose tread makes the earth tremble.

Human society has not reached its present state of development by any smooth process of evolution, but the history of the race is marked by revolutions which have occurred along at irregular intervals, marking distinct epochs, times and dispensations. These revolutionary events have been commemorated by monumental piles and commemorative institutions. In God's economy of grace, monumental institutions have an important place, and their purpose is very briefly but concisely expressed in the text: "That all the earth may know the hand of the Lord, that it is mighty."

It has taken a great many special and miraculous displays of divine power, historians to record them, and monuments to attest them, to convince the world that this sublime lesson is true. The heavens declare the glory of God. Every star is a monument to his power. But the world does not heed the lesson. God, therefore, shows his mighty hand in the affairs of men and nations, manifesting his displeasure with sin, and stretching forth his strong

arm of deliverance; and, at each of these mighty displays of his power, he says, to his loyal subjects, set up a monument, and "when your children shall ask their fathers, in time to come, what mean these stones," ye shall let them know that God's power was manifested here; "that all the earth may know the hand of the Lord, that it is mighty."

In the earlier ages, God was revealed as Creator; as a God of power, and every monument ordained of God in those ages, like the one at Gilgal, spoke of his might. It said to the world: "The Lord reigneth. Let the people tremble. He sitteth between the cherubim. Let the earth be moved."

But the Church of Christ has its monumental institutions. They are not stationary piles of brick or stone, like the pillar at Gilgal. They are not intended to serve a single nation or country, but they are intended for the whole world. They are such as may be witnessed anywhere, and everywhere. They are suited to the world-wide mission of the Church of Christ. Human convenience is, therefore, accommodated by the bread and wine of the Supper, and the water of baptism, three of the commonest and most abundant articles known in the world.

Another distinguishing feature of these Christian monumental institutions is that they are not only commemorative, but symbolical. This pillar at Gilgal commemorated an event. It symbolized nothing. But, in the Lord's Supper, we both commemorate and symbolize. "Do this in remembrance of me," said the Saviour. This makes it commemorative. And again he said, "As oft as ye do this, ye do show my death until I come again." This makes it symbolical.

And just so in baptism. We not only commemorate, but also symbolize his burial and resurrection.

But these monumental institutions not only speak of facts, but they teach important lessons. They not only say the hand of God is mighty, but the heart of God is loving. The miracles of former dispensations spoke especially of God's power. The miracles of this dispensation speak especially of his love. The monument of Gilgal said, "The hand of the Lord is mighty. Let all the nations fear before him." The Lord's Supper says, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." If any one inquires to-day what means this institution, and this day, we answer, that all the world may know the heart of the Lord, that it is forgiving and merciful; and the hand of the Lord, that it is mighty to save, mighty not only to create worlds, but to conquer death.

M. S. JOHNSON, *Minister Christian Church, Colorado Springs, Colorado.*

FOUR MONUMENTS.

The coming of Jesus is not without evidence. He has not left himself without a witness that he was once here. He has left us four monumental evidences of his former visit to this sin-cursed world, and that he will come again at an appointed time. The monuments referred to, like all the monuments of time, erected to the memory of some man, bear the name of

the intelligence commemorated. The monuments are, (1) The New Covenant—called the new testament of our Lord Jesus Christ. (2) The Lord's Supper (I. Cor. xi. 20). (3) The Lord's day (Rev. i. 10). (4) The church of Christ (Matt. xvi. 18), called, also, the church of 'God, etc., etc. (I. Cor. i. 2 ; II. Cor. i. 1). These monuments have stood for more than eighteen hundred years, constantly bearing testimony to the fact that Jesus has been here. The first testifies to his birth, time, place, manner and object. The second testifies to his death and burial, for the sins, not of himself, but the people. The third bears evidence to the truth of his resurrection and triumph over death, hell and the grave, and the victory won, thereby, for all those who believe in his Sonship, and accept the resultant mercies accruing to them through the acceptance of, and obedience to, the New Covenant. The fourth testifies to his Headship and Lordship over all. But it is with the second monument that we are called to deal especially, for the present.

When Paul, ambassador to the Gentiles, was on one of his missionary tours to the heathen, he had occasion to stop, for a season, in the city of Athens. While there, engaged in seeing the sights of the city, an altar attracted his attention. There was nothing particularly strange about the sight of an altar. He had seen many of them and of many kinds. But the inscription on the altar—"To the unknown God"—attracted him, and furnished him with a theme for one of the most masterly efforts of his life. It gave him food for thought, and stirred him up to work as never before. When Christians meet together, on the first day of the week, after the example of the apostles and

brethren in the first century of the Christian era, "to break bread," they have before them, not an altar, with a peculiar inscription, but a table. Upon this table a supper is spread. Upon this supper is a name inscribed—a name that indicates proprietorship. It is called "The Lord's Supper" (I. Cor. xi. 20). Lord's—the possessive case. This shows that the proprietorship is with the Lord, not with us. It is his to give. He has given it. By his order it is spread. It is ours to partake. As our elder Brother, he has prepared it for us. And, oh! when we look upon it, and know that he has placed his name there, how it should thrill our hearts with joy, and stir our souls within us to thankfulness. Here we sup with him, and he with us. What a meeting. O God, our Father, what a meeting! It is here that we have a reunion, from week to week, of God's children, to commemorate the sufferings of his Son and their Elder Brother. But we can linger here only for a time. We part, we go and come again. We can not stay. These reunions are constantly forming and breaking up. The voice of song and prayer is always heard in these gatherings. But, by and by, one voice is hushed in death. We linger on and continue to gather around the table. But another seat is vacant. Another dear one is gone. His voice is heard no more in the assembly of the saints. He has gone behind the veil. Still we meet. Still we eat of our Brother's Supper. Still the voice of song and joy and gladness is heard, as we gather at the guest-chamber of our Lord. Anon it is joy and gladness, and anon it is sorrow, mingled with joy and sadness. One by one God's children are leaving us and gathering home.

" Shall we gather at the river ? "

Yes, by and by, by and by ;

By and by we shall meet them,

Meet them at the throne of God—

The great reunion at our Father's house on high,

Will come by and by.

Brother, sister, are you ready ? Are you ready for that grand reunion at our Father's house ? Our dear Brother, who died for us, will be there. Angels will be there. The Spirit will be there. The loved ones that have fallen asleep in Jesus will be there. All the ransomed of God will be there, to make the heavenly arches reverberate with song and praise. There the voice of crying will be hushed. The crystal tear-drop will cease to leap forth from its hidden fountain, and the heart will cease to yearn for loved ones gone before. All will be there, " Where congregations ne'er break up." No more partings. No more adieus. No more heartaches. Thank God. Brethren, live for God. Live for heaven. Remember that you are not your own. . You are God's.

J. G. BURROUGHS, *Editor Christian Visitor, La-
porte, Ind.*

THE TWO MEMORIALS.

We have two memorials closely associated together in the New Covenant, the Lord's day or the day on which the Lord rose from the dead, and the shedding of his blood. We memorialize his resurrection by as-

sembling on the first day of the week or Lord's day ; and his sufferings and death by breaking the loaf and the shedding of his blood by the fruit of the vine. These two are standing weekly reminders of these two important facts. We are also reminded that he died for our sins and rose for our justification, and that we have redemption through his blood, even the forgiveness of our sins and of a resurrection from the dead at his second coming. We see the importance of keeping these ordinances by turning to John's Gospel chapter vi., beginning with the 28th verse and carefully reading to the 57th, and comparing these scriptures with those referred to in Matthew, Mark and Luke, which speak of the Lord's Supper. We must in some sense eat his body, or eat his flesh and drink his blood. For he said when he gave them the bread, "this is my body"; and when he gave them the cup he said, "this is my blood."

In this institution or ordinance Christians come to the death and blood of Jesus Christ, and have the promise of the remission of their sins. If they come in faith and repentance, confessing their sins, it is to the Christian a standing ordinance for the remission of his sins, just as baptism is to the alien, if he comes in faith and repentance, confessing his faith in Christ.

JOHN ROSS, *Christian Church, Alma, Ill.*

A MEMORIAL ALSO OF HIS RESURRECTION.

Jesus established this ordinance to be observed by his disciples throughout the Christian dispensation as a

memorial. That Jesus instituted the Supper previous to his death, shows that he believed in his own resurrection; for it is unreasonable that a man should direct his friends to celebrate his disgraceful death if he did not expect to be vindicated in his resurrection.

A monument must, in the nature of things, rest on fact. The Supper is a monumental evidence of the fact that Jesus died. Since monuments rest on facts, and since the Supper has been observed from the first Pentecost after Christ's death, this monumental institution establishes beyond question the truth of the great fact that Jesus died for our sins.

Jesus arose from the dead on the third day, which was the first day of the week. The death and the resurrection of Jesus occurred so near to each other that these facts are intimately associated in the minds of the apostles, who witnessed them. The law of association would always operate, so that when one fact was remembered the other would be remembered also. They could not think of the death of Jesus without thinking of his resurrection also. The Supper is, therefore, a memorial not only of Christ's death, but also of his resurrection. Furthermore, [the Supper is observed on the day on which Jesus arose, so that the very day of its observance suggests the great fact of Christ's resurrection. The Supper observed on resurrection day becomes at once a monumental testimony of the truth of the great vital and fundamental facts on which Christianity rests. The Supper is an irrefragable evidence of the truth of Christ's resurrection as well as of his death.] If he arose from the dead he is the Son of God, and hence, his religion is true and divine. The very nature and design of the Supper re-

quires that it shall be observed on the first day of each week. When this memorial is thus kept Christianity can not perish.

J. L. PAKSONS, *Christian Church, Indianapolis, Ind.*

MEMORIAL, WITNESS, PROPHECY AND FELLOWSHIP.

The Lord's Supper was instituted at a time most appropriate, for it sustains very nearly the same relation to the Christian, that the Passover did to the Jew. The Passover was a memorial, a witness and a prophecy. A memorial of the Lord's Passover. (Ex. xii. 26, 27.) A witness of their deliverance from bondage, for, had the mission of Moses failed, the Passover would have been observed again. A type and prophecy of the sacrifice of Christ, in order to our deliverance from the bondage of sin. "For Christ, our Passover, is sacrificed for us" (I. Cor. v. 7). "With desire I have desired to eat this passover with you before I suffer. I will not any more eat thereof until it be fulfilled in the kingdom of God" (Luke xxii. 15, 16).

1. The Lord's Supper is a memorial. "This is my body which is given for you; this do in remembrance of me" (Luke xxii. 19). "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death" (I. Cor. xi. 26).

2 It is a witness of the resurrection of Jesus. Just after Jesus had instituted the Supper he said: "But after I am risen again, I will go before you into Galilee"

(Matt. xxvi. 32). Had he not risen again and appeared to his disciples, it would have been impossible that it should have been repeated; they had given up all as lost, till he did appear to them. One of them said: "We trusted that it had been he which should have redeemed Israel" (Luke xxiv. 21). Its repetition after his death can only be accounted for on the supposition that he rose from the dead.

3. It is a prophecy. "As oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come" (I. Cor. xi. 26).

4. It represents the unity of the disciples with Christ, and consequent unity with each other. If we have fellowship with Christ, it is a joint fellowship, consequently a fellowship with each other. It is the outward expression of the faith by which we eat the flesh and drink the blood of the Son of man, of which if we eat not, we have no life in us, but if we eat thereof we have eternal life. (John vi. 53-57.) Christ is not divided, and they who dwell in him can not be very far apart.

"The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body; for we all partake of the one bread" (I. Cor. x. 16-17, R. V.)

E. G. RICE, *Christian Church, Jacksonville, Ill.*

MEMORY—ITS USES AND PICTURES.

Memory is the power of retaining thoughts and impressions once gained. The external objects are no longer present. The original sensations and perceptions have vanished. But memory preserves them beyond the immediate sphere of consciousness and stores them away in the silent repository of the brain. Without memory our knowledge would extend no further than our immediate, present perceptions. Without memory the past would be blank, dark and uncertain. Without memory the thousands of things which we have learned would be forever gone. If all of our thoughts, gained in the past, were present and pressing upon the mind, we would be incapable of fit study, close reasoning, and our mental energies would sink beneath the burden. Memory steps in and stores away what we have seen, heard and felt. The present is fleeting, but memory seizes it and fixes it upon the canvas. The power of recalling and reproducing the treasury of facts and truths in memory's store-house is called recollection. Thoughts and impressions may lie dormant for months and years, yet when needed, by the power of recollection they can be quickened into living knowledge, and what we have gained in the past be applied to present pursuits. Without these combined powers we would always be learning, yet always ignorant, all truths and friends would ever be strange to us, all the advantages of practice and experience would fade away, the world would be without the valuable products which the mind has achieved in the realms of science, literature and art. We would

have but little joy in life, and existence would not be desirable.* We love and hate, we desire and fear, we seek the good and avoid the evil, because we remember the properties and characters of these objects. By the use of memory Cyrus knew the name of every officer and soldier that served under him. "Themistocles could call by name each one of the twenty thousand citizens of Athens. Hortensius could sit all day at an auction and at evening give an account of everything sold, the purchaser and the price." Paschal forgot nothing of what he had read or heard or seen. Blind Tom, the famous colored musician, could reproduce on the piano the most difficult and longest piece of instrumental music after hearing it the first time. By the power of memory Elihu Burritt could retain and reproduce over forty different languages and dialects. By the use of memory the mother who loses a little child always remembers it as it was. Forty summers and winters may pass, she grows old, the little mound is smoothed down, yet the dear little child, whose heart was intertwined with hers, she remembers just as it was. There is great joy often in remembering that which is most sorrowful. There is a deep luxury in the deepest grief. Although we grieve we love to remember our lost friends. We treasure every memento—the lock of hair, the books, the flowers, the ring, the garment, and all of these have a significance of value which are recalled by memory. Our blessed Saviour, knowing the power and uses of memory and recollection, hangs a picture upon our minds which, in a symbolical way, reproduces his death and suffering. The Lord's Supper is a magnificent historical painting of the crucifixion of Christ. We should not when we

come to this table of the Lord allow the tin-type pictures of the world to obscure this great painting of Christ's death. We should not allow the pictures of gossip, of politics, of newspaper reports to hang in our mind to the entire forgetfulness of the death and sufferings of Christ. Do not allow the pictures of the church, the music, your appearance or your friends to obscure this great and generous historic painting of our Lord. Christ presents to our memory, this day, the picture of his death and suffering. Behold those pierced hands, that wounded side and that crown of thorns. Hear that loving prayer, "Father, forgive them, they know not what they do." Hear that joyful expression from his dying lips, "It is finished." Yes, thank God our salvation is being completed. Then, child of sorrow, look upon the picture to-day and receive consolation. Man of indifference, look upon this picture and return to the Lord, thy God. Child of poverty, look upon this picture of him who had nowhere to lay his head and receive comfort. Yes, Christians, let us to-day look thankfully upon this body which was broken for us, and this blood which was shed that we might have remission of sins.

JOHN BRANDT.

MEMORY AND HOPE.

Christianity demands not only our belief in a system of doctrines, but also our love for a living person. That person is our Lord Jesus Christ. To become a Christian

is to consecrate one's self wholly to him. He is the object of faith and love, the foundation of hope. We serve him as our master, follow him as our guide, are united to him as the branch to the vine. No rite so vividly brings him before us as this sacrament. It is to commemorate his visible presence with his people. "This do in remembrance of me;" to emphasize the climax of his atoning work, "show forth his death;" to illustrate the agony of his sufferings—his body was broken, his blood shed; to impress us with his vicarious nature. He died "for you," "for the remission of sins," to set before us the relationship in which he stands to his people. "Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you;" to lead us to anticipate that glad day when, in glory and power, he will return, we are to commemorate his death "till he come."

At the Lord's table *memory and hope* are linked together. Memory recalls the past, and contemplates with sorrow the humiliation, suffering and death of the dear Saviour; hope forecasts the future, and looks forward to the time when in honor and power he will come to claim us as his own, and make us sharers of his glory.

Beloved, the death you to day commemorate, was endured to put away sin. See to it that no stain of evil continues to pollute you. "The blood of Jesus Christ cleanseth from all sin." These emblems you see, and of which you will partake, should make the atonement seem to you very real, our Lord's second coming, very certain. They should therefore serve to strengthen your faith, love and hope. By this solemn sacrament you will again profess your loyalty to your

Saviour. May you prove in the world the truth of your profession by the truthfulness of your lives. Amen.

EDWARD F. GOFF, *Pastor Congregational Church,
Aurora, Ill.*

A GREAT MONUMENT THAT IS BEING BUILT.

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.—I. Cor. xi. 26.

The wise and good of every age seem to have grasped after immortality; nay, more, they have actually desired what we may call a retrospective immortality. Very few men are satisfied with an immortality to come—very few. They have sought, by various devices, to perpetuate their name and memory among the living on earth. If you travel back o'er the great highway of nations, down through the centuries, you will see some curious monuments having this object in view; and when, perchance, a hero has died unmonumented, a grateful public oftentimes has constructed one to revive his name and keep fresh and green his memory. Look, if you please, at the monumental history of this world, and see how numerous, how varied the same is. You have headstones, sepulchres, cairns, cromlechs, arches, pillars, obelisks, pyramids, crypts, mounds, mausoleums, churches, chapels, temples, altars, towers, colleges, endowments, palaces, libraries, chantries and festivals; all have come into existence to keep alive in memory

those who have passed away. Step back more than 1800 years, and walk with the Saviour as he went on his last journey from Bethany to Jerusalem, and learn from him that his end is near. You will be disposed, I presume, to ask him a few questions about his monument. You will naturally ask him how he is going to perpetuate his name and keep his memory alive; how he expects his work to be carried on in his absence, will you not? Say to him that his followers are few and weak, and poor and unpopular; that he will die and be forgotten, his followers persecuted and scattered and killed, and his work annihilated; that the historians will be unfriendly to him, and his name will be forgotten, and his memory perish, unless kept alive by some monument that shall be constructed. Suppose he should turn to you and say, "What kind of a monument shall I build for this purpose? What would you suggest?" Would you advise him to found some noble charity? But how could you assure him that that charity should be kept pure and not perverted from its original intent, like thousands from his day to this have been, and the first object utterly lost sight of? Could you assure him? No! That is not sufficient then. You might suggest that he should have cut out and chiselled some large granite or porphyry monument of immense size and weight; but he might ask you, Is there any such material that time will not waste, that the rains will not blacken, that moisture will not dissolve, that vandalism will not despoil, or vanity destroy, or earthquake overturn, or history pervert or falsify? Would you tell him not one of those things would happen to his monument? No! Then that won't do. We know what he did do. He insti-

tuted a sacrament, that was to be his monument, one that embodies your ideas of charity. It is the grandest charity endowment on the face of the earth. There has been more money raised by this than any other one institution. We always take up a benevolent collection at every sacrament, and so do most of the other churches. How many collections have been taken up since the year 33 to now? Can you tell me how much money has been obtained? More than the Bank of Montreal holds, and more than all the other banks in Canada. It has turned out a fine monument, in a benevolent sense especially; the money is flowing in and the charity is extending, and will until there will be no need of an anti-poverty society when it has finished its work.

This monument is better than granite, for rain, moisture, vandalism, vanity, earthquakes can not destroy it, cannon can not blow it to pieces, the sword can not cut it down, the rabble can not disperse it. It would have been a great problem to solve: What kind of monument would have been the best to perpetuate his name, his presence, his work and his aim, down through the centuries? For instance, if a festival should have been chosen, there are certain things that should qualify it. First, it should be instituted in the presence of several credible witnesses, so that we might know that he was actually the author and organizer of that institution. The evidence on that line is complete; just as naturally as when we see a large river we may ask for its source, so no child can come into God's house and see that table, and see us reverentially partake of those symbols without asking father or mother what they are doing and what

it means. We are partaking of the Lord's Supper. Did he start it? Who is the Lord? If you will go back to the upper room in Jerusalem you will find it began there. In the second place, it must be of a nature easily discerned and understood by all. Could you have anything more definite, more complete? You can see, taste and understand what it is. In the third place, it must be an institution easy to perform. Is there anything easier than to sit and receive the sacrament? You could not make an improvement in that line. In the fourth place, it must be expository, so that the past and the future may always be in the present. Well, no man can receive the sacrament without remembering Christ's death: "As oft as ye do it, do it in remembrance of me"—of him on the cross—of him in the grave—of him until he comes, and again of him in heaven and of him returning. The future and the past are always gladly entering into the symbolism. When we partake of this sacrament we symbolize his coming.

Lo! he comes with clouds descending,
 Once for favored sinners slain;
 Thousand, thousand saints attending
 Swell the triumph of his train.
 Hallelujah!
 God appears on earth to reign.

Every eye shall now behold him
 Robed in dreadful majesty:
 Those who set at naught and sold him,
 Pierced and nailed him to the tree,
 Deeply wailing,
 Shall the true Messiah see.

Do you believe he is coming. He says, "Do this in remembrance of me." Will you do so, or will you

go out and say, "No, I don't think so; I don't wish to do it." He wants you to remember him on earth, because he knows there will be a time when you will want him to remember you. "If you are ashamed of me before men, I will be ashamed of you before my Father and his holy angels." You have a mighty risk to run. You need not say you can not do it. It is applicable to us. Every son and daughter may partake of it, and believe in his coming again. He may come before you least expect him. Obey him. The Lord bless us. Amen.

REV. JOSEPH WILD, *Bond Street Congregational Church, Toronto, Canada*

THE MYSTERIOUS UNION.

We have met to-day to celebrate the Lord's Supper. This is not an ordinary meal, though all participants in the Supper receive natural bread and wine; but it is a mysterious, holy meal, for with the bread and wine all participants in the Supper receive the Lord's own body and blood. In serving the bread the Lord spake, "Eat, this is my body." What the disciples saw was natural bread, but with the bread there was united the Lord's body; and that the disciples might not mistake the Lord's words, he explained to them what body he meant, viz., that "body which is given for you." Likewise in administering the cup the Lord spake, "Drink, this is my blood." The disciples found natural wine in the cup, but with the wine

there was united the Lord's blood ; and lest apprehensions should arise, the Lord interpreted the word "blood" by adding "which is shed for you for the remission of sins." To sum up—in the Lord's Supper we truly receive with the bread and wine the true body and blood of our Lord and Saviour Jesus Christ.

Here you may ask of me how this thing can be. You may call upon me to explain and illustrate the union of the bread and the body of Christ. But this I can not do, for the union that takes place in the holy Supper between the earthly and heavenly elements is altogether mysterious. It is not a natural, physical union, though Christ's body is eaten and his blood is drunk with our bodily mouth. There is not a visible and comprehensive presence of Christ's body and blood, and yet the presence is true and substantial. We well know what kind of union this sacramental union is not ; yet we can not explain how it is, for it is supernatural and utterly incomprehensible. For this reason it is denied by many that follow the dictates of their carnal reason ; yea, the doctrine thereof is often misrepresented, and even mocked and sneered at. But, my dear hearers, let us bear in mind that the holy Supper is an ordinance of our dear and true Teacher and Master, Jesus Christ. Let us therefore be loyal to him and not tamper with his institutions or abandon an iota of his promises and commands.

Now let me suggest to you a few thoughts as to how this doctrine of the Lord's Supper affects Christian life. In the first place, this doctrine is a living fountain of comfort. Christ, who is present in the holy Supper, is our Saviour ; he became incarnate to save all mankind. He is our High Priest who offered him-

self as a sacrifice for all the world and reconciled it to God. He is our advocate who answers and intercedes for us before the law of the great Judge. Must this not give peace, happiness and joy to all those communicants that are heavy laden with sin and anxious for their salvation? In Christ we have a remission of our sins. That the least doubt may be dispelled, the body and blood of Christ, by which the forgiveness of sins was wrought, are offered as a pledge here for the communicant. Is there anything that can set a troubled conscience more effectually at rest?

Then, too, the Bible doctrine of the Lord's Supper is ever active in impelling Christians to lead a godly life. Christ, whose body and blood are imparted to all participants in the holy Supper, is the King of kings and the Lord of lords, ruling with eternal majesty and power over all of God's creatures. Must this not make the communicant feel little and humble? Is not this, above all things, apt to break down his pride and vanity? Christ is not only a glorious God, he is also most holy, for to him also the angels sing, "Holy, holy, holy is the Lord of hosts." Christ is not a God that has pleasure in wickedness. Will this not, more than anything else induce the communicant to renounce the devil, turn his back upon the world, and battle against his own flesh?

Finally, the true doctrine of the Lord's Supper renders glory to God. In taking the words of the institution of this sacrament literally, we acknowledge Christ as the all-wise. Our Lord well knew why he expressed himself thus and not otherwise, and it does not become us to correct him. In taking the words of the institution of this sacrament, simply because he

promises to communicate these heavenly gifts to us with the earthly elements. In taking the words of the institution, as they stand, we lastly hold Christ to be almighty. Our Lord has power to work and do all things that please him; nothing is impossible to him. In believing, therefore, that Christ is bodily present in the holy Supper, according to his word, we do glory to his omnipotence.

My dear communicants, you have expressed your wish to partake of the Lord's Supper. Come, then, worthily prepared, *i. e.*, with hearts sorry for their sins, but trusting in Christ for salvation. Come all ye that sigh with the publican, "God be merciful to me, a sinner," and receive in the holy supper the pledge of Christ's love, redemption and grace. Come all ye that would walk in the paths of holiness, and receive in the holy supper a powerful impulse and at the same time corresponding strength, for a renewal of your life. Come all ye that would honor God, partake of the holy Supper of our all-wise, true and almighty Saviour. Amen.

PROF. G. W. MUELLER, *Concordia College,*
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NAME.

In the Scriptures we find it called the Lord's Supper, the Lord's table, the breaking of bread, the communion; each of which points out some peculiarity of the ordinance. It is not strictly a "supper;" for the

word rendered supper means any meal, and answers to our generic word feast. Besides it supplies the place of no meal, and may properly enough be eaten at any hour of the day or night. Paul contrasts the "Lord's table" with the table of devils or demons, alluding to the tables spread in heathen temples, and at which the worshipers feasted upon the victims offered in sacrifice. He says, furthermore, that the loaf and the cup are the communion of the body and blood of Christ. Luke very properly calls this institution: "The breaking of bread;" more correctly the breaking of the loaf. Thus it is known in the Acts of the Apostles thirty years after its institution; for says he: "They continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of the loaf, and in prayers;" again, "They assembled for the breaking of the loaf."

ROBERT GRAHAM, *Christian Quarterly*.

NAMES.

The various names by which this holy rite has been designated, each expressing one view of its manifold nature, will help us towards a comprehension of its meaning and purpose.

1. The term eucharist, though not found in this sense in Holy Scripture, came into use in the earliest times, and found such acceptance that it became the most frequent designation of the Lord's Supper, both in the Western and Eastern Church. It first appears in the letter ascribed to Ignatius, 107 A. D.

2. Another familiar name is the Communion, or the Holy Communion. This is derived from the words of St. Paul (I. Cor. x. 16, 17): "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, the many, are one bread and one body; for we all partake of that one bread." The general use of this term is not so early as the word "eucharist," but it is found in Irenæus, 167 A. D., who speaks of slaves who have heard from their masters that "the divine communion is the body and blood of Christ."

3. Another designation of this sacrament, derived from Holy Scripture, is the Lord's Supper. It is so called by St. Paul himself, who, when speaking of its unworthy reception, says, "When we come together into one place, this is not to eat the Lord's Supper" (I Cor. xi. 20). The special appropriateness of this name, taking us back to the time and place of its first institution by Christ, "the same night that He was betrayed," secured for it an early and wide reception, and we find Chrysostom and Augustine employing it as a familiar term.

4. The term "oblation," or "offering," was originally applied to each of the various offerings made by the faithful at the celebration of the Eucharist—*e. g.*, the oblation of alms in kind or money for the poor, gifts for the support of the clergy, and the maintenance of the fabric of the church and its services; the special oblation of bread and wine for the purpose of the celebration; and the spiritual oblation of the body and blood of Christ in the eucharistic commemoration. Gradually its reference became narrowed. We notice the

process of restriction in the writings of Cyprian, 250 A. D., and find it established 'by the time of Cyril of Jerusalem, 350 A. D.

5. From "oblation" we are naturally led to the consideration of the term sacrifice, which, from primitive times, had been applied to the Eucharist. The original reference of this term, as of the term "oblation," was to the bread and wine and other thank-offerings presented at the celebration. But its application was gradually extended so as to embrace the whole rite, and especially the central act, the presentation of the elements to God as a memorial of the sacrifice of the death of Christ.

6. Finally, we have the names, the Sacrament of the Body and Blood of Christ, the Sacrament of the Eucharist, the Sacrament of the Altar. This is not the place to speak of the origin and meaning of the word sacrament as an ecclesiastical term. Suffice it to say, that the word "sacrament," when applied to the Eucharist, is used in its derived sense as an outward and visible symbol of some inward and spiritual truth, or work of grace—in the same sense in which Augustine says of the bread and cup that they are "therefore called sacraments, because in them one thing is seen, another understood."

Encyclopædia Britannica (Selected).

NAMES GIVEN TO THE LORD'S SUPPER.

The Lord's Supper is an ordinance which our Saviour instituted as a commemoration of his death and

sufferings. 1. It is called a sacrament, that is, a sign and oath. An outward invisible sign of an inward and spiritual grace; an oath, by which we bind ourselves with a bond unto the Lord. Some, however, reject this term as not being Scriptural; as likewise the idea of swearing and vowing to the Lord. 2. It is called the Lord's Supper because it was first instituted in the evening and at the close of the Passover Supper; and because we therein feed upon Christ, the bread of life (Rom. iii. 20, I. Cor. xi.) 3. It is called the communion with Christ, and with his people, as herein we have communion (I. Cor. xii. 13, x. 17). 4. It is called the Eucharist, a thanksgiving, because Christ, in the instituting of it, gave thanks (I. Cor. xi. 24). And because we, in the participation of it, must give thanks likewise. 5. It is called a feast, and by some a feast upon a sacrifice, though not a sacrifice itself, in allusion to the custom of the Jews feasting upon their sacrifices (I. Cor. x. 18).

Buck's Theological Dictionary.

NATURE OF THIS ORDINANCE.

1. As a commemorating ordinance: We are here to remember the person, love and death of Christ (I. Cor. xi. 24). 2. A confessing ordinance: We hereby profess our esteem for Christ and dependence upon him. 3. A communicating ordinance: Blessings of grace are here communicated to us. 4. A covenanting ordinance: God, in and by this ordinance, as it

were, declares that he is ours, and we by it declare to be his. 5. A standing ordinance: For it is to be observed to the end of time (I. Cor. xi. 26).

Buck's Theological Dictionary.

NEARNESS TO CHRIST.

In the sacrament of the body and blood of Christ we are called to a familiar converse with God. He there appeareth to us by a wonderful condescension in the representing communicating signs of the flesh and blood of his Son, in which he hath most conspicuously revealed his love and goodness to believers. There Christ himself, with his covenant gifts, are all delivered to us by these investing signs of his own institution; even as knighthood is given by the sword, and as a house is delivered by a key, or land by twig or turf. Nowhere is God so near to man as in Jesus Christ; and nowhere is Christ so familiarly represented to us as in this holy sacrament.

Baxter (Selected).

NECESSITY OF THE LORD'S SUPPER IN ORDER TO SUPPLANT JEWISH AND HEATHEN FESTIVITIES.

The necessity for the Lord's Supper appears, when we consider that it was to supplant institutions, very similar to itself, among the Jew and Gentile nations.

(The seven Jewish feasts must be supplanted before Christianity could obtain any hold upon the people. These festivals had nothing to commemorate, in common with the Christian religion; but much, on the other hand, that was associated with deeds of sublime history. Some of them recalled events most sacred to the Jew. Never, since the days of Noah, had God stretched out his arm in so marvelous a manner to rescue any oppressed people. One feast, particularly, was to them their fourth of July, when God himself declared them "free and equal." It stirred the deepest emotions of the Jewish heart, to come up to Jerusalem, and their grand temple, and there commemorate in the use of the festival these sublime events in their history.

The Greeks and Romans had their festivals—scores of them—in honor of their household and sylvan deities; to the Manes, the gods of the wine, the harvest, the cattle, the gods of peace and war, of eloquence and poetry. They had their priests and priestesses, their costly temples, with magnificent sculpture and painting. A vast multitude of religious customs, prayers and imposing ceremonies, with numerous and costly sacrifices, and presents to their deities; their imposing dedicatory and expiatory services; the Sibylline books among the Romans, and the oracles of the Greeks, were all calculated to educate and impress the Greek and Roman heart in an extraordinary manner. Their gods seemed as true to them, as Jehovah to us.

Now, to sweep away these festivals, was to denude and destroy their religion.

It is easy to see, that to remove these religions and their festivals, was an extraordinary task, in fact, a

revolution. ~~You can revolutionize in religion, but you~~ can't annihilate. You can influence a people to exchange an old religion for a new one; but they won't suffer annihilation of all religions. So you can only remove an old religion with its festivals, by giving them a new one with a new festival. The festival must be supplanted by another, as well as the religion by another religion. One can't exist without the other, and one is as difficult to remove as the other. So, while the Christian religion sought to eradicate their festivals, it did it by instituting the Lord's Supper to take their place. The manner of its observance in the early church, made it an admirable substitute for the old Jewish and Gentile feasts. "This do in remembrance of me," and away with the memory of your Pentecost, your Passover, your Mercury, Jupiter and Mars.

The Lord's Supper was, therefore, a necessity, to serve, among other purposes, the grand one of supplanting the Jewish and Gentile feasts.

M. J. FIREY, D. D., *Minister Lutheran Church,*
Akron, O.

NIGHT IN WHICH HE WAS BETRAYED.

God has told us a great deal about night. "God called the light day and the darkness he called night." The dream of "Jacob was in the night, and behold, a ladder set up on the earth and the top of it reached to heaven; and behold, the angels of God ascending and descending upon it."

The first born of Egypt were smitten in the night. "For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast."

When the children of Israel were wandering in the wilderness, we are told that "The Lord went before them by day in a pillar of cloud to lead them the way; and by night in a pillar of fire to give them light."

We read in First Samuel how Saul disguised himself and put on other raiment, and went by night to consult the witch of Endor. God appeared to Solomon in a dream by night, revealed the secret unto Daniel in the night, and sent his angel by night to deliver Peter out of the prison.

It was also in the night that Belshazzar, the king of the Chaldeans, was slain, and Babylon was destroyed by the Medes and Persians.

It was in the night that Paul and Silas sang praises in the prison at Philippi, and the earthquake shook the foundations of the prison and opened the doors thereof, loosing the bands of the prisoners, awaking the keeper of the prison, who was found believing on God, with all his house.

But the saddest of all nights was the night in which Christ was betrayed. That night Peter denied him, Judas betrayed him, and all were offended because of him. That night Christ agonized in the garden of Gethsemane, was arrested, tried and condemned. It was a night of suffering and sorrow. It was the last night prior to his death. To-day we celebrate this Supper in commemoration of his sufferings and death, and by the help and power of God we shall thus continue to show forth this suffering and death till

we arise to that better country where there shall be no more night. No night of weariness, no night of sleep, no night of interruption, no night of darkness and no night of sin and death.

JOHN BRANDT.

NOT TO BE NEGLECTED.

“For as often as ye eat of this bread, and drink the cup, ye proclaim the Lord's death till he come” (I. Cor. xi. 26).

We must not forget that there is a duty side to all that the Lord has enjoined upon us. Fraught with blessing and pleasure as are the commandments of God to men, they come to us with more than any thought of self-seeking; with higher purpose than that of receiving pleasure and profit; that of doing the will of the Lord, keeping his truth before the mind of the world, the great fact of his death for the remission of human guilt, and promise of salvation to those who are lost. In rescuing this ordinance from the idolatrous use made of it by Catholicism; in trying to get the world to know that it is not a divinity, but that it is a communion that the disciple has with his Lord, we have made the impression that it is something that may be attended to or not, as it may please the servant. We are careful to say that “you will be living below your privileges if you remain away; it will be a great delight to you, and of great benefit to you,” but we are afraid to say that it is your duty to be present and participate in the service, and that God will hold

you to account if you do not, for fear that some one will say that we are legalists, and that we observe these services as mere forms. But we are not so alarmed when we speak of baptism, there is joy to the believing heart in being buried with Christ in baptism, and there is in it the blessing of pardon; and we do not hesitate to say to the world that it is the duty of a man to believe, to repent, and to be baptized, for God has required it. It is to be done not simply because it is our pleasure and profit, but because it is for his glory that his commands should be obeyed, and that his way of saving men should be kept constantly in view. This is the lesson, not simply for us, but to the world.

This will account, in part, for the interest that Paul had in the observance of this institution as the Lord had left it for them. They had turned it into a kind of Sunday club dinner, and in that way he said "it is impossible for you to eat the Lord's Supper." When they kept "the ordinances of the Lord's house as they were delivered to" them, they were to be praised for it. So far, then, from being a mere form, it has in it the personal communion with the great Head of the church, and also that of continuing his truth before the world, by the use of an ordinance which he has appointed, and which no Christian is at liberty to neglect.

PROF. D. R. DUNGAN, *Author of "On the Rock,"*
"Rum, Ruin and the Remedy," Drake University, Iowa.

NOT TO BE NEGLECTED.

It is undeniable that as sacraments are "generally necessary to salvation," whoever continues to live in the willful neglect of the Lord's Supper is under condemnation. He can not be Christ's disciple, for he denies him in the world. He presumptuously breaks one of God's commandments, and is therefore guilty as a transgressor of the whole law. But it is not merely the bare refusal of this sacrament, but the secret disposition and state of heart which such a neglect discovers—and of which it is the infallible mark—which proves his pretension to religion to be vain. Take the case of a man in whom the process of inward mortification is going on. This is not visible, and is altogether hid from general observation. But the black and livid spots on the limb distinctly mark the fatal disorder within. The patient's attention is confined to the part which is affected, and he little dreams of its connection with the work of death which is going forward. But to the experienced eye the fatal process is fully disclosed by that little spot of livid flesh. It would not be there if mortification was not present. To the continued and resolute refusal to sup with Christ, though to the party himself, and to others, it may appear a venial matter, and to be accounted only as the neglect of the ordinances of the church, yet, in the judgment of all who are taught of God, it is indicative of a fatally disordered state of the heart—it marks the universal indisposition to assume that sacred badge of discipleship and separation of the world.

SALTER (*Selected*).

NOT TO BE NEGLECTED.

Suppose we had a friend who had redeemed us from the galleys, restored us from servitude, redeemed our lives, installed us in a large inheritance, and was to take a long journey, promising to return again, leaving with us his picture, which he would have us look upon at some special seasons, and express in that method a particular mindfulness of him. Though we could not, without an inexcusable ingratitude forget him, had we not that picture, yet it were but an unworthy return to deny the observance of so small an order to a friend to whom we owe ourselves. This is all the picture Christ has left of himself; he never appointed any images or crucifixes, never imprinted the features of his face on Veronica's napkin. Is it not ingratitude to neglect the remembrance of him in his own method, when he might have put hard conditions upon us; and when it is not a mere sight of him, but a spiritual feast with him, wherein we may suck of his very blood into the veins of our souls, as well as the wine into those of our bodies?

CHARNOCK (*Selected*).

NEGLECTED LESSON OF THE LORD'S SUPPER.

The symbolism of the Lord's Supper receives (as it deserves) large attention. All thoughtful Christians ponder carefully the meaning of the bread and the cup as a part of our Saviour's teaching

We all know very well, that among the Jews it was common to teach by types and symbols—to make a lesson vivid and striking, by means of tangible and visible objects. Even the small children remember that Jesus took a little child and set him in the midst of his disciples, that they might look at him while he taught them the great lesson, “Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.”

And we all remember about the prophet Agabus, who met Paul when he was going to Jerusalem, and foretold that the Jews at Jerusalem would seize and bind Paul, and deliver him to the Gentiles. And we remember that he made his warning terribly forcible, by taking Paul's girdle and binding himself hand and foot with it, as a visible sign of what Paul's condition would be when he had been seized.

This use of symbols—both objects and actions—is really the same thing which is now called teaching by object lessons—one of the most approved methods of teaching among our best educators.

In the Lord's Supper everything is symbolic. The loaf is a symbol of his body; the wine, a symbol of his blood. The breaking of the loaf represents the breaking of his body upon the cross. And, since in life the blood is in the body, the cup, poured out by itself, represents that the blood was shed—that Christ was killed. The act of each believer, in taking a portion of the loaf and cup, signifies that he claims a share in the blessings of Christ, and that he declares his loyalty to our Lord and Saviour.

All these lessons have been set forth often, and are, perhaps, somewhat generally realized. But there is

one feature of the Lord's Supper which, I think, has not received sufficient attention.

Are there not many Christians who have never thought much about the fact that Christ taught his followers (not to take a portion of the loaf to keep and to look at, but) to eat of the loaf, and drink of the cup? There must be some deep significance in the eating and the drinking. For the facts of the death of Christ are all set forth in symbol as soon as the loaf is broken and the wine poured out. And the fact that all his followers share in his salvation, is presented in symbol as soon as the broken loaf has been distributed, and each one has been presented with a portion. Why, then, did Christ teach us to eat of the loaf and drink of the cup?

The answer to this question will be found in a most natural way by simply looking at the acts themselves and seeing what such acts would naturally represent. Bread and wine were in that time among the most common articles of food. And to eat the bread and drink the cup would be to treat them as food. And, since the loaf and cup are symbols of Christ's body and blood, to eat the loaf and drink the cup would be, in a figure, to eat Christ's body and drink his blood, or in other words to eat and drink Christ—to make Christ our food. Of course this could not mean food for the body; it must mean spiritual food—food for the heart and soul.

But we may learn the meaning of these symbolic acts—the eating of the loaf and the drinking of the cup—in another and more sure way. Christ has himself told us their meaning and unfolded it very fully. In the 6th chapter of John, first fourteen verses, we

have the story of the miracle of feeding the multitude with the five loaves and two fishes. And in the same chapter from the 26th verse onward, we have the immortal discourse on the bread of life. Bread for the body leads to bread for the soul. In that discourse Christ repeated many times (in almost every possible form of words), the assertion that he himself is food, and that we must eat him. Many Christians neglect that wonderful sermon, and never think of it as having any connection with the Lord's Supper. Others make a mistake which is almost as bad as that ; they suppose that the extraordinary language in John vi. is merely a very emphatic way of telling us that we absolutely must attend the ordinance of the Lord's Supper and use some of the bread and wine. It is difficult to describe justly the absurdity of this last supposition. If a man who could not read a word should approach a great city, from the West, for instance, and should see mile after mile a succession of guide-boards, each with its painted hand and finger pointing due east, and if, without reaching or even seeing the city, he were led out around it to the east side, and then should go east, seeing mile after mile a succession of guide-boards with the fingers all pointing straight back to the west, and if he should make the mistake of supposing that the guide-posts in this row were simply pointing at those in the other row farther west, we would think that his mistake was a very absurd one, in not seeing that in the center was a thing of infinitely greater consequence, namely, the city itself, and that all the guide-posts and fingers on every side of the city were pointing him to that.

Such a mistake would be a great one indeed, but

no greater than that one should think that John vi. is simply a guide-post to point us to the ordinance of the Lord's Supper, and to teach us the necessity of eating and drinking a portion of the elements there presented. It is safe to say that the above chapter and the Lord's Supper have the same relation to each other as the guide-posts on the opposite sides of the city. They are not pointing at each other, but at one and the same great central object. The great sermon on the bread of life and the Lord's Supper teach the same great spiritual lesson. One presents it in words, the other in symbols. And they are equally vivid and powerful. They both teach us that Christ is to be received to our hearts as spiritual food, by which we are to grow in Christlike character.

In how many ways he enforces this one priceless truth. "The bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . I am the living bread which came down from heaven. . . . Whoso eateth my flesh, and drinketh my blood, has eternal life. . . . My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him."

These are but samples of this remarkable series of utterances in which he unfolds a sublime truth. And then, when they were assuming his words to be literal instead of figurative, and were murmuring about the impossibility of eating his flesh, he gives them the key to that entire discourse, in the sixty-third verse—"It is the spirit that quickeneth," (giveth life;) "the flesh

profiteth nothing ; the words that I speak unto you they are spirit and they are life." No man ever did eat any of the Saviour's literal flesh ; and though it was once conceivable as a possibility, it is no longer even possible. And even if it were possible, it would do no good whatever. His words are figurative, his meaning spiritual. We are to take Christ not into our bodies, but into our souls.

And all this is put before our eyes, in simplest and yet grandest symbols, every time we sit at the Lord's table and eat the loaf and drink of the cup, of which he says, "This is my body—This is my blood."

PROF. J. M. ATWATER, *Garfield University,
Wichita, Kan.*

AN OBJECT LESSON.

Words are sometimes like water poured into the sieve, easily forgotten. But something tangible makes a mark not readily effaced. The teacher places an object lesson upon the blackboard, thereby making an impression upon the child's mind, such as could not be accomplished by language alone. However wise and learned the gray-haired philosopher may be, he is only a child of larger growth in the sight of our Heavenly Father ; and we, like little children, need object lessons ; so that we may not let slip the things we have heard "concerning the kingdom of God and the name of Jesus Christ." We have such a lesson in this memorial service called the Lord's Supper ; something

seen and felt. Bread and wine, common to men throughout all ages. Inexpressive, simple emblems, speaking to us of the broken body and shed blood of the Saviour. Said Jesus, "This do in remembrance of me." "In remembrance." Ah, how significant these words. Many a mother from the depths of a bureau drawer has drawn forth a torn sock, an old shoe worn out at the toes, or a broken toy. They bring the tears, but she keeps them "in remembrance" of the "angel baby" that once lay in her arms. And God knowing our liability to forgetfulness, gave us the Lord's Table "in remembrance" of the "man of sorrows" in Gethsemane and upon Calvary. In this "remembrance" there is sadness, because sin made the death of Jesus necessary, and gladness, because "God so loved the world." But what of the future? As often as we do this we show the Lord's death till he comes again, without a sin-offering, in all the glory of the Father, to welcome the redeemed of all kindred, tribe, people, nation, and tongue to the many mansions of our Father's house.

J. H. LACY, *Macy, Ind., Christian Church.*

OBSERVED BY ALL CHRISTIAN PEOPLE.

This institution is as old as the church of Christ. All denominations claiming to be Christians, that have grown to any extent, observe this ordinance. It seems wise, in the providence of God, that our Saviour left, as a part of the Lord's day service, this one thing

about which there is no criticism, for the fault-finder stands speechless before the character of Jesus. We are here more impressed with Christ's humiliation, suffering and death than at other times. When we look at a picture of a deceased friend, memory is quickened, though we never forget him. So, as we partake of these emblems, there is a special influence. Here we are at a distance from our week's work, and, like the artist in his studio standing away from his own copy, we compare our lives with the original—Jesus Christ.

These emblems cause us to look down into our own souls and see Christ in his perfection in the things in which we have failed, and we feel that we are on an equality in one respect at least—in need of nourishment—so we remember the bread which came down from heaven. We are reminded that Christ's work for us is personal, and each can say as he partakes, "Christ died for me."

Here we have the pulse of our Christian life examined. Our judgments being enlightened by the Word of God, the silence of the solemn occasion passing judgment on our lives. In these quiet surroundings we have the highest aspirations of the soul and experience our transfigurations. Let us strive to keep this sample of a perfect life in mind as we go into the valley of temptation and trial. May we so live that each succeeding time we thus show forth his death we shall be found nearer to him, until at last we shall eat and drink anew with Christ in our Father's kingdom.

LEVI MARSHALL, *Minister Christian Church,*
Akron, Ohio.

THE ONE LOAF.

What could the Saviour have instituted for his disciples that would have been more appropriate than the Lord's Supper? It was necessary for him to leave behind a memorial institution of himself, because of his mission in the world, and to stand before his followers as a perpetual reminder to them of the price of their redemption from sin.

The one loaf, when broken, brings before the mind the one body, broken, mangled; the wine, when poured, causes us to behold the water and the blood as it ran down the side of the dying Redeemer, and that "without the shedding of blood there can be no remission of sins."

As there were twelve loaves placed on the table of shew-bread in the tabernacle every Sabbath, to represent the twelve tribes of Israel, so there is one loaf placed on the Lord's table every first day of the week, the Lord's day, to represent the one body of Christ, the Church, Christians. All are brethren in Christ Jesus. See Eph. iv. 4.

Around this one loaf we come every Lord's day to commune with our Saviour.

What a privilege, when the labors of the week are done, when we have cleansed our hands and purified our hearts by prayer, we gather in our respective places of worship, leaving the cares of the world behind, thinking not of one another's imperfections, wondering not if this or that one is worthy, but entering into communion with the blessed Lord, we receive his blessing and go home at the close of the service

feeling that we are better able to cope with the problems of life.

The Lord's Supper never becomes common to his disciples. Does the picture of the departed child, that hangs on the wall, ever grow dull to the mother? No. Often she gazes upon the representative of the once familiar form; this keeps the picture in her mind fresh. So the Christian, as he looks upon the picture of his departed Lord and Saviour.

W. H. KERN, *Christian Church, Watseka, Ill.*

ONE BREAD AND ONE BODY.

For we, being many, are one bread and one body; for we are all partakers of that one bread.

The apostle's argument lies thus: As Christians, though many, yet by virtue of their society in the same worship, are compacted together as it were into one loaf or lump, that is, into one mystical body, in that they partake of one and the same sacramental bread; so those that communicate with idolaters, in eating things offered unto idols, are compacted together as it were into one body, for as much as they communicate into one and the same sacrifice; as many grains of corn moulded together make one loaf, and the juice of many grapes makes one cup; so Christians, though many, yet are one visible church, one mystical body, and declare themselves so to be by their fellowship together at the Lord's table.

Burkitt's Notes on the New Testament (selected.)

OPEN OR CLOSE COMMUNION, WHICH?

"Are your people open or close communionists?" I answer: We propose to go by the Book, and, since *it* says nothing about the one or the other of these communions, we are neither. "Whom do you invite to the table? is what I want to know." In reply, I ask: Whom should we invite? Should we invite those who are not disciples of Christ? "No." Those who are disciples, if they have any respect for the command of the Master, will eat without an invitation, will they not? "Certainly." You being judge, we should not invite those who are not disciples, and those who need no invitation; and, since every one is or is not a disciple, there is no one left for us to invite. We invite no one.

Again: The table is the Lord's, not ours. He is the Master, we are but servants. It is not our prerogative to invite anyone to the table of another. For this reason, too, we invite no one.

Once more: We are not taught in the Book by precept, by example, or in any way, to invite anyone to the Lord's table. For this reason, also we invite no one. "Whom do you exclude?" We exclude no one. Since the table is the Lord's, not ours, we have no more right to exclude people from it than we have to invite them to it.

The question of open and close communion has been sprung since apostolic times, and is one wholly unknown to the Book. So, also, all this talk about inviting to and excluding from the Lord's table,

was unheard of in the days of the apostles, and is likewise unknown to the Book.

J. R. JONES, *Christian Church, Nashville, Ark.*

OPEN AND CLOSE COMMUNION.

In regard to what is called open and close communion, the position of the Disciples is somewhat peculiar. Pedo-baptist churches are generally open, or free communionists. This they can be in harmony with their principles. All churches agree that baptism is a prerequisite for acceptable communion at the Lord's table; and as Pedo-baptists accept sprinkling, pouring, and immersion as valid forms of baptism, they can consistently receive at the table of the Lord any one who has been baptized and is living a godly life. Baptists, however, do not allow anything to be baptism but the immersion of a believer; and in this the Disciples are in perfect agreement with them; hence, neither of these churches can consistently advocate open communion. There are, however, many Baptists who believe and practice open communion, and with the Disciples it is in effect almost universal. The refusal of the Baptists to commune with the unimmersed, and yet accept them as Christians in every other act of worship, is palpably inconsistent, and is surpassed only by their refusal to commune with the Disciples, who, as well as themselves, practice only believers' immersion. The fact is, the position of the Pedo-baptists, with their views of baptism, is con-

sistent. The error with them is not in regard to communion ; but in regard to baptism. Here is where the whole difficulty lies with the modern church. Restore the Lord's baptism, and the way is open for a restoration of the Lord's Supper ; they must go together. It is now of vastly more importance to have evangelical alliances, to consider the propriety of restoring the original immersion to the church, than to waste time in abortive attempts to bring the church to the unity of the Spirit in the bonds of peace, while the very ordinance by which we enter the one body is neglected. There can not, in the nature of the case, be one communion, unless we have one immersion. "There is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith and one immersion; one God and Father of all, who is above all, and through all, and in you all." In these seven blessed units is to be found the union for which good men are working and praying. On the other hand, Baptists must readjust their practice to their theory on the communion question; for while they may, with some show of reason, refuse to commune with the unimmersed, they can not, on that ground, refuse to do so with the Disciples.

There is less bigotry in the Disciples, as a body, as to their practice in the matter of communion, than in any other people ; for they spread the table in their assemblies, and leave every one to judge for himself as to whether he will, or will not, partake. They presume not to judge. To his own Master each one stands or falls. So, if one of their number should commune with others, he is never called to account. They allow in this matter perfect liberty. Having

borne their testimony on the question of baptism, they feel they have done their duty; and in the matter of communion they leave every one free to follow his own convictions of duty. If he eats, they take no offense; neither if he do not eat. This, in the present anomalous condition of the church, they consider the only safe ground. They are themselves but guests at the Lord's table, and, therefore, do not assume the responsibility to either invite or forbid others.

ROBERT GRAHAM (*Christian Quarterly*).

MEMENTOS.

In very nearly every family there are mementos of loved ones who once were with us, but have passed away into the "Unseen Holy of holies." It may be but a ring, a lock of hair, a faded dress or a pair of little shoes, none of them of any value to the outside world, but to the family more precious than all earth's silver and gold. In hours of loneliness, when weary with the turmoils of life, we take from their resting-places these sacred keepsakes and as we look upon them amid our tears, the memories of other years come back to us, and silently they seem to say, "Remember me." The church of the Lord Jesus Christ is a family. Jesus, our elder brother, has gone from among us into the "Unseen Holy of holies" to intercede for us. That we might remember him, "on the same night in which he was betrayed, he took bread and when he had given thanks, he brake it, and said:

Take, eat; this is my body which is broken for you; this do in remembrance of me." Of the cup he said: "This do ye, as oft as ye drink it, in remembrance of me."

As we eat of the broken bread and drink of the cup, let us remember how he gave himself up freely for us all, and the sufferings he endured for us. He went forth from that last hour with his disciples to the anguish of dark Gethsemane. So may we leave the associations of these mementos to go into Gethsemanes of deepest sorrow where our souls shall be compelled to cry in anguish, "Father, if it be possible let this cup pass from us," but may our lives be so ordered that with him we may have strength to be able to say, "Thy will be done."

W. M. GARD, *Pastor Christian Church, West Port, Ind.*

OVERSEERS AT THE LORD'S TABLE.

A good overseer is always present on the Lord's day at the memorial service. To the Christian the Lord's day is the day of all days. Here his affections cluster around the memorial symbols. The price of his redemption is bodied forth in the sacred emblems of the bread and wine. For the time being the world, as a fleeting show, is lost sight of. Here Christ is remembered as our great sacrifice—as our Passover—as our Paschal Lamb. It is the duty of the overseers to impress upon the minds of the assembled brethren

these solemn and significant thoughts. In the house of worship on the Lord's day—the day of holy and refreshing communion—the overseers take their places, and the deacons take their places, as was the uniform custom of the apostolic churches. In the midst of the solemn convocation, Scriptures bearing directly on the history and design of the institution are read in the hearing of the worshipers by the overseers, or by persons selected by them. Prayers and thanksgiving are offered. Short exhortations on watchfulness, on faithfulness, on purity of life, and on proper preparation of heart, are given by the overseers or by persons upon whom they may call. The service is interspersed with sacred songs, the sentiments of which embody the death, the burial and the resurrection of Christ. Here especially the overseers should guard against unsuitable and irrelevant songs, which too often mar the solemnity of the occasion by their utter unfitness and inappropriateness.

On this memorial occasion the praises of God are sung with the spirit and with the understanding. The melodies of heaven awaken the zeal of the worshipers; exhortations, suffused with the love of God and animated by the spirit of Christ, enliven the hearts of the brethren; every soul is aglow with divine enthusiasm; every eye sparkles with the hope of the gospel; every cheek shines with a lustre of heavenly light; and, in their poverty the poor saints are remembered and their needs inquired after, because they belong to a common fraternity of believers. The memorial table eloquently speaks of the Christ past and of the Christ to come—of the sacrificial Christ and of the glorified Christ—of the poverty and humiliation of Christ and of the su-

preme honors and riches of Christ—of the babe in the manger and of the King upon the throne—of frail mortality and of a glorious immortality.

At the Lord's table the utmost simplicity should prevail. There should be no pomp nor display. No set, stilted speech—no noisy harangue—no boisterous declamation—should be allowed to disturb the serenity and solemnity of the occasion. The observance of the Lord's Supper should always precede a sermon, if a sermon is to be delivered. In primitive times the disciples of Christ came together for one primary and specific purpose on the Lord's day, and that specific purpose was the celebration of the suffering and death of our Jesus Christ. The sermon was a secondary matter. The good shepherd knows his flock. He is personally acquainted with every member. Besides his congregational superintendence, he exercises a personal superintendence. He is acquainted with the temporal, as well as with the spiritual, condition of every member. Every member lies near his heart. He keeps his flock in green and fresh pastures. He leads them by the still waters. If one of the flock goes astray, he leaves the ninety and nine and goes in quest of the wanderer and gently leads him back. If found sick, he lifts him upon his shoulder and bears him homeward. If a lamb skips away to forbidden pastures, he follows it up, and by genial sympathy and words of cheer he leads it back to the feeding flock.

Great are the responsibilities of overseers. If men accept the office of an overseer, they are bound to accept the responsibilities of the place. These men should be an example to the flock. Their place on

the Lord's day is in the house of the Lord, in the presence of the Lord's people, and faithfully attending to the Lord's business. They should be qualified to teach and to exhort. They should be well informed on the design and import of the Lord's Supper. They should call attention to it every Lord's day as a memorial, monumental institution. They should invest it with everything that is lovely and beautiful and sacred. They should not allow it to fall into a mere stiff formality, or permit it to drag along in tedious routine. The worshipers should be impressed with the idea that God and Christ are present in the institution, and that all heaven is interested in the solemn scene. The Lord's day should be made preëminently a day of rejoicing—a day of release from the world—an oasis in the wilderness of life—a day's journey nearer the heavenly home.

J. F. ROWE, *Editor Christian Leader.*

PARENTAL DUTY.

Behave yourself in the house of God. We all have our special instruction to our children, telling them how they should behave themselves in school, in street, in church and at home; but it is too often that the instruction and parental ordinances are not enforced. If children do not behave in the house of God, as a rule, the parents will receive the blame for their improprieties.

Society in the church and out of it links the child and parent close together, and they ought to do so, for

many reasons. So, when children do not behave in the house of God, too often society says that it is the want of proper parental training. If the children were taken to the church at a very early age, and taught to sit with their parents, and, in fact, grow up with them in the church, and in the Sunday-school, they would, in the large majority of cases, conduct themselves as becoming, in the house of God, as they have been taught. The rule is, when children are allowed to go to church and Sunday-school as suits them, they grow up with indifference for those places, and it is a very wrong idea that children shall make their own choice whether they shall be found with good people at the house of God or not. They will generally prefer to play at what they have been engaged in, the most of the time. Train the child in the way it should go, but go that way yourself sometimes, says a facetious writer. And if there is misbehavior by the young in sacred places, we may generally conclude there has not been enough of the effectual instruction and admonition. "You ought to behave yourself."

J. DURHAM, *President Washington College, Irvington, Cal.*

THE PASCHAL LAMB.

The Passover was the most ancient and important of all the Jewish feasts. It was instituted in commemoration of their deliverance from the hard bondage of the Egyptians. God brought them forth with a strong

hand and an outstretched arm ; with signs, wonders and mighty words. Nine plagues were sent upon Egypt, and yet Pharaoh would not let Israel go. The tenth plague came. At midnight the Lord smote all the first-born in the Land of Egypt, from Pharaoh to the captive. The Israelites were fore-warned and required to take a lamb, to slay it and to sprinkle its blood upon the door-posts of their houses, for a token that the plague would not destroy them. Hence the annual Passover was instituted in commemoration of their deliverance. There is a typical as well as historical reference in this festival Christ, our Passover, is sacrificed for us. Let us briefly note how the paschal lamb was a shadow of the lamb of God, and emblem of our Saviour.

The paschal lamb was to be a lamb chosen out of the flock, the very best and most perfect of its species. The Lamb of God was the elect and chosen of God, without blemish, holy, harmless, undefiled and separate from sinners.

The paschal lamb, in all of its innocence and meekness, was led to the slaughter. It is said of the Lamb of God, that "he was oppressed and he was afflicted ; yet he opened not his mouth. He was brought as a lamb to the slaughter, and as a sheep before the shearers is dumb, so he opened not his mouth."

The paschal lamb was to be slain on the fourteenth day of the first month, before the whole congregation of Israel. Christ, the Lamb of God, was slain on the precise day, in the midst of "the whole assembly of the congregation of Israel."

Not a bone of the paschal lamb should be broken. We are told by one of the gospel writers,

that "when the soldiers came to Jesus and saw that he was dead already, they brake not his legs." Thus was there an exact fulfillment of the Passover institution, in that "not a bone of him shall be broken."

The paschal lamb was kept alive four days. Our Saviour, the Lamb of God, appeared four thousand years after the first promise was made to our parents, and he was led to the slaughter on the fourth year after his baptism in Jordan.

Let us note the manner in which the paschal feast was regarded. The blood of the paschal lamb was to be applied to the lintel and the two side-posts of the house, in order that the destroyer might pass over the house and the Israelites dwell in safety. So we must apply the blood of the Lamb of God to our souls, be planted in the likeness of his death and raised into the likeness of his resurrection, if we would have the forgiveness of sins and safety from the wrath of God.

The flesh of the paschal lamb was eaten as food. The Scriptures tell us that, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day."

All of the paschal lamb must be eaten. So Jesus Christ must be received in all of his teachings, works and offices.

The paschal lamb was to be eaten with unleavened bread. So the Christian must make his entire life a feast of unleavened bread. There must be sincerity in his words, thoughts and deeds.

The paschal lamb was eaten with bitter herbs. In

receiving the Lamb of God there must be a deep and genuine godly sorrow that worketh repentance.

The paschal lamb was eaten in a standing posture, with their loins girded, their shoes on their feet, and their staff in their hand; in token of their readiness to depart from Egypt. Those who have received the Lamb of God stand, having their loins girt about with truth, having on the breast-plate of righteousness, their feet shod with the gospel of peace, with the shield of faith, the helmet of salvation and sword of the Spirit; praying with all prayer and watching with all perseverance; standing ready to follow Jesus.

The Jews were all required to keep the Passover. So Christians are required to keep the ordinances of this new kingdom instituted by the Lamb of God, and not to forsake the assembling of themselves together.

The Jews had a stated time in which to observe the Passover. And we are taught by the example of the primitive Christians to assemble together on every Lord's day and receive the symbols of the body and blood of Christ, and to do it in celebration of the death and sufferings of the Lamb of God, which was slain for us, and the great salvation which he purchased for his followers. The Jews only were required to partake of the paschal lamb. Those who are Christians, who believe, accept and obey the Lamb of God as their Saviour, are the only ones who should partake of the Lord's Supper, and are guilty of trampling under foot the blood of this lamb if they do not.

JOHN BRANDT.

THE PANSY OF THE CHRISTIAN RELIGION.

Flowers, with their variety of tint, subtlety of perfume, and beauty of foliage and blossom, seem to come to us fresh from the hand of nature's God. Besides the lessons which they teach, of growth and decay, of blight and bloom, man has given to them a language, and each stands as an emblem of some thought or sentiment. If some loved one were on the eve of departure, and it was desired to express the sentiment of our hearts with a flower, we would pass by the rose in its queenly beauty, the lily in its magnificent purity, the violet in its modest sweetness, the "purple splendor" fuchsia and verbenas, and select, "over and above the rest," a pansy blossom, because it conveys this idea: "*think of me.*"

The institution of the Lord's Supper is "the pansy" of the Christian religion. Our Saviour, on the evening before he was betrayed, when the separation, so soon to take place, was "casting its shadow before," gave to his disciples present, as well as to those who, in time to come, should bear the name, this institution, and bade them in partaking of it: "Think of me." A duty that should be a pleasure. A simple request after all he has done and suffered for us, and one which all who "name the name of Jesus" should find pleasure in granting. Although he gave us so much in beautiful examples of earnest prayer, of acts of kindness, sympathy and love, he only makes this simple request: "Think of me." When, in the solemn and hushed stillness of the Lord's temple, on the Lord's day, Christians meet around the Lord's

table, what a privilege to lay aside all thoughts "of the earth earthy," and meditate upon Jesus and the great sacrifice he made for our redemption.

As we partake of these emblems—the broken loaf representing the body that quivered in the agonies of death on the cross, that our own sinful bodies might be ultimately made whole in his own glorious likeness; the poured wine, representing the precious blood that was so freely shed that we might be purged of all sin and made pure within—each loyal heart should engrave permanently on its tablets an "In Memoriam," and, remembering that we are but "showing his death till he come again," strive earnestly and prayerfully in preparing for the final meeting, to be "more like Jesus every day "

JUDGE W. S. GOOCH, *Christian Church, Louisa C. H., Va.*

THE POSITIVE AND THE NEGATIVE.

The character of this service is fully expressed by Paul when he says, "The cup of blessing which we bless, is it not the communion of—or participation in—the blood of Christ? The bread—or loaf—which we break, is it not the communion of—or participation in—the body of Christ?" It is therefore a declaration on the part of each participant of his personal participation in the blessings secured by the body and blood of Jesus. In partaking of the emblems, each eats for himself and drinks for himself, that is, on his own re-

sponsibility; and if any do this in an unworthy manner, as some of the Corinthians did, he eats and drinks condemnation, not to others, but to himself, not discerning the Lord's body.

It is not the object of this institution to set forth our agreement and doctrine, as this term is popularly used, although we should be of one mind and heart. It is not simply for the manifestation of our good feelings one for another and each for all, although we ought ever to cherish and cultivate a deep, true, and genuine love for all the brethren. Least of all is it for an exhibition of our petty grievances, alienations and heart-burnings. Even if we have been deeply wronged, we should repress the feeling of that wrong when we come before the Lord to commemorate his death. This is neither the time nor place to seek reparation for wrongs, and much less to show resentment for slights, whether fancied or real. All misunderstandings and difficulties among brethren should be settled before a proper tribunal, and in the right way, but such things have no place at the Lord's table, even in thought.

This service is not so much communion with each other, as it is communion with the Lord who died for us, and the Saviour who lives and intercedes for us at God's right hand. Let our thoughts be of him, and of our own redemption in him. Each in the act of breaking the loaf and drinking the cup, says in effect, "Jesus died for me; he is my Saviour and only hope; in him alone I trust." What a high and holy communion is this. It is the highest and holiest communion on earth; and is a rich foretaste of that higher

and holier communion the saints will enjoy in the life to come.

B. F. MANIRE, *Christian Church, Montgomery City, Mo.*

PREPARATION BEFORE PARTAKING OF THE LORD'S SUPPER.

Among the many gifts which God has bestowed upon us, none are so fraught with pleasure as the power of memory.

Past kindness can never be forgotten. Pleasure, made dear by past associations, may be, at will, recalled and enjoyed, while the grave has swallowed up in victory those we loved in former days most dear.

God is gracious to give us this power, and he who gave still expects to receive. Without the cultivation of this gift, it, like all others, becomes impaired, and thus of less value.

Christ said, "Remember me," and gave these emblems as memory's aid. What power there is in association. What strength comes out of weakness, and what lasting joy followed the deepest sorrow, when it was said, "He is risen." "Come and see the place where the Lord lay." The rocking earth, which moved in sympathy with the dying Lord, was quieted; the sepulchers, made hideous by dead men's bones, took on new life and set their captives free; and the gloom which enveloped Mt. Calvary was pierced by the radiant light.

The cross, the crown of thorns, the buffeting, and the agonizing cries, all speak of his undying love, and bid us remember him.

For this, then, the emblems were given, and for this purpose they should be consecrated. But to do this a preparation is necessary, in order that we may, with profit, celebrate the glorious ordinance. It might be done in the following way :

1. Commune with inspiring books. Too often we go to this service with our minds too full of secular things to enjoy it.

2. Silent meditation before entering the church. A great deal is sometimes gained by this kind of communion with ourselves and God. David found it a great source of comfort and strength.

3. A thorough understanding of the ordinance. So few seem to enter into it with any seeming recognition of its grandeur.

4. By a service of song. These songs to be appropriate, and lead our minds into full sympathy with the Lord's sufferings. The service is often spoiled by inappropriate hymns.

5. By prayer. This should be fervent, short, simple and expressing our gratitude and thanks for past blessings, and the present privilege. After which the service may be entered into with profit to all.

6. The parting hymn should not be neglected, as song is one of the soul-inspiring parts of our religion, and lifts one's very soul from earth to heaven, and stamps indelibly on the mind the solemnity and grandeur of the occasion, that we may remember it with thankfulness.

J. N. GRUBBS, *Christian Church, Plantersville, Ala.*

MANNER OF PRESENCE.

The doctrine of his presence in the sacred Supper, is legitimately deduced from his general promise, which relates to all his ordinances without any special respect to the supper: "Where two or three are gathered together in my name, there I am in the midst of them." It is this promise which gives us ground to consider him as present in the eucharist, in baptism, in prayer, in the preaching of the gospel. In all these ordinances he is present; and he is present in the same manner in them all, namely, by his Spirit, who renders them effectual means of salvation. This sentiment would be pronounced heretical by the Church of Rome, and by the followers of Luther; and would even incur the disapprobation of many Protestants, who have been accustomed to think that Christ is somehow in the eucharist, as he is not in any other ordinance. But their belief and their confident affirmation are of no value, if they are not supported by Scripture. And where do they find any ground for their opinion but in human systems? It is indeed said that the bread which we break is the communion of the body of Christ, and the cup which we drink is the communion of his blood. No man who admits that the bread and wine are only signs and figures, can consistently suppose the words now quoted to have any other meaning, than that we have communion with Christ in the fruits of his sufferings and death; or that, receiving the symbols we receive by faith the benefits procured by the pains of his body, and the effusion of his blood. If it should still be thought that the strong terms used by our Lord

imply something peculiar to this ordinance, I would remind you that the same language is employed in reference to the gospel; for our Saviour is speaking of it, and not of the Eucharist, when he says: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Now, as the man who believes the gospel, eats the flesh and drinks the blood of Christ, as well as he who partakes of the sacred Supper, it follows, that in both communion with him is of the same kind, and that there is no reason to imagine any presence of our Saviour in the eucharist which is not in the word.

Dick's Theology.

THE PRICELESS MEMENTO.

A soldier friend of mine, walking one evening across one of the bloody battle-fields of the South, came across a soldier mortally wounded, lying on his back and slowly bleeding to death. He stooped over the dying man and asked him, "Is there anything which I can do for you?" The man slowly opened his eyes and said, "Yes. You take my knapsack from under my head, open it and hand me what you find there." The man did so, and placed in his hands a little piece of pasteboard card about four inches long by two inches wide. The pasteboard was worth nothing in itself. A cent would have bought it anywhere. And yet that dying man took it in his hands, held it as long as he could before his eyes, and when he could hold it no longer laid it lovingly to his lips and kissed

it, and then said, "Put it back again in my knapsack and put my knapsack once more under my head." It was done, and no sooner done than the wounded man folded his arms across his bosom and died. Now, what could there have been about that piece of pasteboard which made it so dear to him? Was it because of some intrinsic worth? I have already answered, No. But on that card was the face of a sweet woman who dwelt in the Southland far away, and that woman was the dying soldier's wife.

My brethren, here is a simple loaf of bread and a simple vessel of wine. Intrinsically they are worth little or nothing. And yet, to you and me they are priceless. Why? "Do this in memory of me," he said; and, with these solemn emblems before us, there comes into view across the mist of centuries, a look which no painter ever caught. Seated at this table we behold a face which the world knows not, but which, thank God, we know, oh, so well. It is none other than the sweet, sad face of Christ.

JAMES VERNON, JR., *Christian Church, Baltimore, Maryland.*

PRIVILEGES AND ADVANTAGES OF THE PRESENT.

"Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which

ye hear, and have not heard them " (Luke x. 23, 24).

The prophets and kings saw the promises afar off; they earnestly desired to see the things in the promised kingdom; they searched diligently to ascertain the time when the Redeemer would appear, and they longed for his coming. Since the days of the prophets none was born greater than John the Baptist; but the least in the kingdom of heaven, Christ said, would be greater than he. Thank God that we are in the kingdom of heaven. Thank God that we possess what the prophets and kings so earnestly desired. Thank God that we are enjoying the promises which were made four thousand years before they began to be fulfilled. In this age we find the culminated teachings of the past centuries. We possess the combined improvements of the ages. Of all ages we stand first, in the material improvements of travel, electricity, agricultural implements, home furniture, and garments of wear. We stand first in the enjoyment of the universal spread of the gospel. We stand first in the liberty, peace and perfection which we enjoy. We stand first in the diffusion of general education and the enjoyment of public and private libraries. We stand first in religious privileges. We have more churches, evangelists, preachers, teachers, elders, deacons, etc. We have more prayer-meetings, and more institutions for the unfortunate. We have more Bibles, and more light thrown upon the Bible. Is not this the dazzling age of which prophets predicted, philosophers dreamed and poets wrote? Is not this the age when men run to and fro, and knowledge is increased? Is not this the age when we are blessed by being called to the marriage supper of the Lamb? Let us, then, eat and

drink with grateful hearts, thanking God that we enjoy the unparalleled privileges and advantages of to-day, and asking him to help us to improve golden opportunities.

JOHN BRANDT.

PROPER FRAME OF MIND.

1. Many persons are apprehensive when they think of approaching the Lord's table ; and the fears of some keep them away. Impressed with their own unworthiness and remembering Paul's words, they dread that they should eat and drink damnation to themselves.

Those words and the circumstances which gave rise to them have been often explained.

It will be well, however, if timorous Christians would take this view.

1. A symbol can not be more sacred than the person symbolized. A Christian does not fear to approach Christ ; then, why should he fear to approach that which represents him ? Every one who prays approaches Christ ; he certainly does no more when he sits at his table. If a man regard iniquity in his heart and yet pretends to pray he mocks his Lord and invites his condemnation. Such a man can not without sin approach the Lord's table. But every Christian, though conscious of oft repeated unfaithfulness, may pray if he shall approach God in penitence and faith. Such an one may likewise go to the table of the Lord. The symbol is not holier than Christ.

2. It is well to remember that while in the sacra-

ment of the Lord's Supper we commemorate the death of Christ, we do not commemorate a dead Saviour. This is he who was dead and is alive again; and, behold, he is alive for evermore.

“ He lives, he lives who once was dead,
He lives, my everlasting head.”

Then, “ if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”

It is a thought full of comfort when one meets with the temptations, and suffers the trials and experiences the weakness of this present life, that Christ is his loving, ever present Saviour. He has said, “ I will never leave thee nor forsake thee.”

3. Christians should think of the distinguished honor put upon them in the grant of this privilege. When the minister of the Lord Jesus stands in the pulpit he preaches the gospel to the ear; when the believer sits at the Lord's table he preaches the gospel to the eye. As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death.

The word preached by a holy preacher is in power; the word preached by believers at the table is a word in power if the word is enforced by a holy life. We should also show forth the Lord's death and the power of his resurrection in the daily life; in the narrow precincts of home; in social intercourse; in all business transactions. Let your light shine before man, that they may see your good works and glorify your Father which is in heaven.

SAMUEL RODGERS, *Pastor M. E. Church, Staunton, Virginia.*

PROPER OBSERVANCE OF THE LORD'S SUPPER.

The Lord's Supper is a positive institution and just what Christ made it. No man nor church may change, add to, or take from it. The church at Corinth assumed to do this by turning it into a feast to gratify the appetite, instead of observing it as an expression of faith in the death of Christ. Hence the apostle earnestly called them back to its original design and proper observance. For one to eat and drink "unworthily," "not discerning the Lord's body," is to become "guilty of the body and blood of the Lord," and to "eat and drink condemnation to himself." It is therefore a matter of momentous interest to understand the essential prerequisites to a proper celebration and observance of this ordinance.

1. As to its celebration. It was first celebrated by our Lord himself in the assemblage of his own *ekklesia*, his called out and enrolled disciples. It is to be observed till he shall come again. This was possible to them only as his church. They as individuals soon passed away, but his church remains to do his bidding. What Paul had received in regard to this ordinance he also "delivered" to the church at Corinth. They had received it as such and "came together into one place" to celebrate it. Christ instituted this ordinance by celebrating it with his assembled disciples, and since a church of Christ is his only body representative on earth, it must celebrate this ordinance, if it is celebrated at all, in accordance with his example. It has, of necessity and with propriety, been committed

to the church and is within it. Hence when a church celebrates the Lord's Supper, all those who partake of it are recognized as a part of the body itself. They stand within the inner court of the Lord's house. Therefore a church may only extend the privilege of this ordinance, beyond its own local members, to such as it would extend this privilege of full membership; for there must be no "divisions" or "sects" at this memorial Supper, and such participants are made actual members of the body for the time being by the most sacred fellowship. A church, on the other hand, has no right to refuse the privilege of this ordinance to any one to whom it would not at the same time refuse membership. This ordinance having been committed to the church as Christ's body representative on earth, it is responsible for its celebration and observance in accordance with the teaching of Christ and his apostles.

2. As to its observance. The apostle says, "Let a man examine himself, and so let him eat of that bread and drink of that cup." As to what is a man to examine himself? First, in his relation to the church celebrating the ordinance: Is he a schismatic or a heretic, in relation to them, or are they such in relation to him? If so, he may not partake with them, nor they with him. This is the first thing the apostle mentions. Second, as to his personal relation to Christ: Has he believed, in his heart, that God has raised him from the dead? and has he put on Christ in baptism? and especially can he discern the Lord's body in this ordinance? Has he such faith and fellowship with Christ, the Son of God, in his death and sufferings, as to have fully committed himself to him alone for love and salvation? By the act of participating in the Lord's Supper, a man pro-

fesses to have made Christ his personal Saviour, to have been crucified with him, and to see Christ's death set forth in these memorial emblems, and to make a remembrance of him. If he is not able to do this he acknowledges Christ by his act, while he condemns him in his heart, and stands, himself, at heart, on the side of those who crucified him, and so becomes guilty of "his body and blood," and "eats and drinks condemnation to himself."

The observance of the Lord's Supper is not a communion with man, nor the endorsement of the moral or religious character of the man who sits next, but it is a communion of the body and blood of Christ. Beyond the unity of the faith in the bonds of peace, it is not a man's neighbor he is commanded to examine, but himself.

While it becomes those who partake of this ordinance to give the most earnest heed to the apostle's admonition, "let a man examine himself, and so let him eat," no true disciple of Christ may excuse himself from the observance of this ordinance because of felt unworthiness. If one is not in fellowship with Christ's death on earth, he can never share his glory in heaven. If one is worthy of a seat at the marriage supper of the Lamb, he is worthy of a seat at the memorial supper of the Lord; and he is worthy of either only as he has been made so through the cleansing blood of the Christ, whose death and suffering he is commanded to commemorate in this ordinance. And the disciple, with the true and loving heart, will keep his Lord's commands.

J. B. LINK, LL. D., *Sec. Baylor Female College,
Belton, Texas.*

PROCLAIMING THE LORD'S DEATH.

“For as often as ye eat this bread, and drink this cup, ye do show [proclaim] the Lord's death till he come” (I. Cor. xi. 26).

This is the Lord's day ; he calls the hours his own, and we, his people, are to consecrate them to him. And we can most appropriately do this by commemorating his sufferings and death as we meet about this table of the Lord, and show forth his death till he come again. For the death of the Lord for man's redemption, with all the facts preceding and following it, comprises, in brief, all that is vital in revelation. Yet we fail, at times, to realize its place and importance. We are apt to put it far from us, as unworthy of our thoughts of him. But Jesus persistently set it forth as a rebuke to the pride of Peter, and to his followers, in their conception of him, and mentioned it in direct connection with his divine claims and final explanation. He spoke of himself as lifted up on the cross and drawing all men unto himself ; he spoke of the corn and the wheat that is not quickened, except it die ; of the good shepherd that should lay down his life for the sheep ; of the Son of man betrayed, condemned and crucified, and rising again on the third day. On the Mount of Transfiguration Moses and Elias appeared, and talked with him of the death he should accomplish at Jerusalem, and the redeemed in glory adore him as the Lamb that was slain. While, then, there are times and places for setting forth the Divine power and exaltation of the Lord, and declaring his gospel to the world, in this hour it is our duty and privilege to

contemplate and proclaim his death. For, to those who have embraced his gospel, and rejoice in its promises, an inner and holier realm of communion is opened with the Lord. And we enter this realm of the "holy place" as priests and kings unto God, to partake from the Lord's table of the emblems of his broken body and shed blood, for the soul's spiritual growth and benefit. How sacred is this place, and how much better than the visions of holy men of old. The Lord is truly here, and this is the house of God, the gate of heaven, and we contemplate the blood of sprinkling—the sacrifice of God, that speaks better things than the offerings of Abel, or all the saints of God in the past, for they were only prophecies of this, and here may we behold the Lamb of God that taketh away the sin of the world. Here is displayed to the soul that reconciling love that was incarnated in Christ for our redemption; and through his death a new and living way has been opened up to the Father. And here, too, may we realize our unity with him and fellowship with one another; for he is our peace, having made peace through the blood of his cross, that he might reconcile us to God in one body, and being dead unto sin, we are made alive unto God through him. We are not, then, our own; we are bought with a price, and live only in him; and the bread which we break is a participation in the body of Christ, and the cup of blessing is a participation in the blood of Christ. And as we thus depend upon and partake of the same spiritual food, and the same spiritual drink, we participate in his sufferings and death; we recall and meditate upon them; we appropriate them as our own, and manifest our common interest in him who

was dead and is now alive for evermore. Then, while we thus share by communion in his earthly humiliation, may we look forward in anticipation of sharing in his final triumph and exaltation, when he comes again in power, to drink this cup anew in the kingdom of the Father.

WM. A. WATKINS, *Christian Church, Pittsburg, Pa.*

THE GREAT PYRAMID.

The great pyramid in Egypt, we are told, took twenty years to build and employed 100,000 men. It is a remarkable structure, going to decay; still it has lasted well through all the centuries that have passed and gone. It answered many purposes. In Isaiah xix. 19, 20, it is said, touching the pyramid, or something else—very probably the pyramid, if you can not find the something else: “In that day there shall be an altar unto the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt.” There are four things it is for. The sacrament is Christ’s memorial, Christ’s grand monument. Is it an altar? It is, on which the grandest sacrifice angels or men ever saw offered up, has been offered once for all. Is it a pillar? It is, a pillar or monument growing higher and higher as the centuries roll on. Is it a sign? It is a sign, indeed, of a crucified and a risen Lord. It is a sign of the man-

hood, of the brotherhood and of the fatherhood. It is a sign pointing to the future—his coming again. Is it a witness? It is a witness of the broken body in the symbolism of bread, of his shed blood in the wine in the cup. The finest instincts and desires are centralized and perpetuated in this monument. What men have universally sought and desired are contained here.

REV. DR. WILD, *Bond Street Congregational Church, Toronto, Canada.*

PURGE OUT THE OLD LEAVEN.

I. Cor. v. 7, 8. Because of its close connection with the emancipation of Israel from bondage, the Pass-over lamb became a striking type of our Lord through whose blood we have redemption, even the forgiveness of sins. (Eph. i. 7; Rom. iii. 25.)

It was while observing this Jewish feast and at the close of the usual ceremonies, that Jesus instituted the Lord's Supper in the solemn words of Matt. xxvi. 26-28. It is the duty of all Christ's followers to observe this sacrament. No Christian can persistently and wantonly excuse himself from the Lord's table. Yet we should guard against making this ordinance an end in itself; it is the means of grace, a spiritual life to all such as "worthily" partake of the same. We are to "examine ourselves."

1. In respect to the particular object in view in its observance. There should be a clean and full discernment of the Lord's body, such as brings us into a vivid

consciousness of its sacredness and saving significance, a distinction which differentiates this from all ordinary eating and drinking.

2. This self-examination should have regard to the sincerity of our love and the purity of our lives. The leaven of malice and wickedness must be carefully searched out and put away, that we may eat and drink in sincerity and truth. Our Lord appeared not before the infinite majesty on high as advocate for the sinner, until he had first offered himself—an adequate sacrifice for sin, on the merit of which his mediation was founded. In the Lord's Supper, therefore, we have constantly a sensible monument of the efficacy of the atonement as procuring our pardon, our sanctification and our final admission into heaven. It should therefore be a joyful occasion to us.

“Precious banquet, bread of heaven,
Wine of gladness flowing free;
May we taste it, kindly Giver,
In remembrance, Lord, of thee.”

REV. D. G. STRONG, M. A., *Presiding Elder,*
Walla Walla, Washington.

MANNER AND PURPOSE OF THIS INSTITUTION.

1. It was instituted in the close of a supper, when they were sufficiently fed with the paschal lamb, to show that in the Lord's Supper there is no bodily re-

past intended. It is food for the soul only, and, therefore, as much as will serve for a sign is enough. It was at the close of the Passover supper, which was then superseded and set aside.

2. It was instituted by the example of Christ, not with the ceremony of a law, as baptism was after Christ's resurrection (Matt. xxviii. 19), but by the practice of our Master himself, because intended for those who are already taken into covenant with him; but it has the obligation of a law, and was intended to remain in force till his second coming.

3. It was instituted with blessing and giving of thanks; the gifts of common providence are to be so received (I. Tim. iv. 4, 5), much more the gifts of special grace. At his other meals he was wont to bless and give thanks (Mark vi. 41, viii. 7); so remarkably that he was known by it (Luke xxiv. 30, 31). And he did the same at this meal.

4. It was to be a memorial of his death; and, therefore, he brake the bread to show how it pleased the Lord to bruise him; and he called the wine, which is the blood of the grape, the blood of the new testament. The death Christ died was a bloody death, and frequent mention is made of the blood, the precious blood, as the price of our redemption.

5. It was to be a ratification of the covenant made with us in him, a sign of the conveyance of those benefits to us, which were purchased by his death; and, therefore, he brake the bread to them (ver. 22), and said, "Take, eat of it;" he gave the cup to them and ordered them to drink of it (ver. 23). Apply the doctrine of Christ crucified to yourselves, and let it be

meat and drink to your souls, the support and comfort of your spiritual life.

6. It was instituted with an eye to the happiness of heaven, to be a foretaste of that, and thereby to deaden our taste for all the pleasures and delights of sense; I will drink no more of the fruit of the vine, as it is a bodily refreshment.

7. It was closed with a hymn. Though Christ was in the midst of his enemies, yet he did not, for fear of them, omit the sweet duty of singing psalms.

Comprehensive Commentary, p. 383.

REMEMBER CHRIST HISTORICALLY, PERSONALLY, AND AS COMING AGAIN.

In obeying this dying request of our divine Lord and Redeemer, let us remember him, first of all, *historically*, as having in very deed lived and died on this earth, in the manner set forth in the gospel—that he who was the eternal Son of God, became man and dwelt among us; that he was crucified, dead and buried, and that he rose again the third day, according to the Scriptures—of which facts this memorial rite is a present and perpetual witness. “For as oft as ye eat this bread, and drink this cup, ye do show (or demonstrate) the Lord’s death till he come.” Let us remember him, also, *personally*, as not only a past, but a present and living Saviour, who not only died for our sins, but rose again for our justification, and is ascended into heaven, and sitteth at the right hand of

God, where he ever liveth to make intercession for us; who is the head of the body—the church; who dwells by his Spirit in the hearts of his disciples, the life of our life; the root and sustainer and nourisher of our humanity; the eternal food of our souls, by whom, and in whom, alone we truly live—in token of which he offers us these symbols of his body and his blood—his body broken, his blood poured forth for our redemption and salvation. For he hath said, “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life.” Let us remember him, finally, as about *to come again*, to judge the world, and receive his own unto himself, according to his word of promise: “I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also.” Even so come, Lord Jesus. Amen.

H. M. GOODWIN, *Congregational Church, Olivet,
Mich.*

REMISSION OF SINS.

As without the retaining of the blood in the living system, death ensues, so the blood is said, in the ceremonial law, to be the life. And so the flowing of the blood is the true ceremonial exhibition to the sight of vicarious and sacrificial death. Hence, the apostle tells us, that in the whole sacrificial system, “without

the shedding of blood there is no remission." So the flowing blood of the Redeemer, both from his extremities and from his side, is the visible manifestation of his death, as the reality of death is necessary both to the performance of the entire work of redemption and to represent the death of the soul, from which he would save men.

Whedon's Commentary.

RITUALISM.

As we use the term ritualism, let us take care that a clear and definite meaning attaches to it. Unfortunately having become one of the current coins of controversy, this word, like all current coin, is apt to be deprived of much of its real value and significance. When in any part of the worship of God we hear more of outward show than inward feeling; when we are greatly concerned about the cut of a garment, about the particular mode of gesture, about the special words of a formulary, and little, if at all, about the spiritual service which ought to be behind—that is ritualism. It is an evil which may be found entering into all churches. Doubtless it affects us most deeply when we see it in its more imposing forms; when it flaunts its defiance possibly at the law of the land, certainly at the conceptions of Protestant Christendom, as they have been entertained now through centuries; but the spirit which is in it may be the same in a dissenting conventicle. It may enter into all religious life, for we are all in danger in trusting to outward service rather

than in anything spiritual. Whenever we do so, no matter under what name or what sect, no matter how simple may be the form, how scriptural the ceremony—that is ritualism.

We may keep the Supper of the Lord with the most primitive simplicity; we may gather, just as the disciples gathered, without a priest; we may break the bread and we may drink the wine, and there may not be a touch of human pomp and circumstance about any part of it, yet there may be ritualism. Thinking that by that eating and drinking we have brought some service to God for which we shall be accepted if we foster a certain emotion, to be cherished only as we gather round the table, and to pass away as the echo of the last hymn passes from our ear and from our hearts—what is that but ritualism? We are resting in something short of a personal relation to Christ. Alas! we may have so debased this sacred act of commemoration that it helps to thrust our Saviour from our thought. We approach his table to show forth his dying love, and the service is a real and spiritual one only as we are brought more under the power of that love. If our obedience ends with the outer act and we do not carry out the law of our Lord into our daily work, if we do not remember that there at his table we have solemnly vowed that we are his, and seek to prove it by our loyalty to him then—we, too, are ritualists; we, too, have debased the most sacred teaching which Christ himself has given us, and allowed it to become the instrument of separating our hearts from him.

What Isaiah taught these Jews then he teaches us. What profit all your sacrifices, all your ceremonies,

what mean all your vows and professions, if behind them all there be not this—a life whose ruling idea is “Holiness to the Lord”?

REV. J. GUINNESS ROGERS, B. A., *Congregational,
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REMARKS AT THE LORD'S TABLE.

In the great thoroughfare of life man's cravings are scarcely satisfied. This is true of both the physical and the spiritual man. God anticipated these ever-longings of man's two-fold nature, and in his supreme goodness made provision for each in the physical and spiritual realms. The former is enjoyed by sense; the latter by faith; hence, there is provision made for the satisfying of the hungering and thirsting of the soul after righteousness.

To the soul that is burdened with sin and loathes it, Christ says, “Come unto me . . . and I will give you rest.” This blessing of rest to the soul is enjoyed by faith. Here at this feast our faith takes hold on Christ, who said, “Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you . . . for my flesh is meat indeed and my blood is drink indeed.”

Of the emblems he says: This is my body; this is my blood; do this in remembrance of me. The bread represents the flesh of Jesus, and the wine represents the blood of Jesus. The bread is nourishment; the blood is the life; hence, in this institution of the

Lord's Supper Christ has given the true representation of the life eternal and the support of it.

The height of man's longings, is, to live in the hereafter. Jesus says, "I am the life of the world." Believing this, we have hope.

This institution stands between sin and death on the one hand, and life and immortality on the other. Hence, it represents two awfully grand events. It points back to the cross, "on which the Prince of glory died," and forward to the glorious appearing of the Son of God in the clouds of heaven, when he will gather up his saints and crown them with life eternal; and so it is written, "Do this till I come again."

In this observance our longings are satisfied in the assurance of the life beyond, whither the eye of faith looks.

IN REMEMBRANCE OF ME.

Do we gather to day, beloved, around the table of the Lord to remember him who is our life? Not because we are worthy in ourselves are we here, but because we love him, and it is a pleasure to commune with him in this memorial Supper.

As Christ rose from the dead on the first day of the week, so let us come on this memorial day, with reverence, and true and abiding love in our hearts, and partake of these memorial emblems, that we may keep forever green in our hearts the love he had for us, who said, "Because I live, ye shall live also."

A. C. BARTLETT.

“THIS DO IN REMEMBRANCE OF ME.”

This institution of the Lord's Supper is placed, by some, far above everything else in its sacredness and importance. It is exalted to a solemnity that no other ordinance approaches. Some mysterious transformation is believed to have been wrought in these simple emblems, and a miraculous grace imparted to the believer in partaking of them. Such a feeling, it would seem, can not be founded upon an intelligent apprehension of the Saviour's words. Then, again, some attach too little importance to the communion. They regard it as nothing more than a *form*, which may be kept or neglected at pleasure. These would make its observance as infrequent as possible, and thus destroy its simple meaning ; for, if it is fitting that we keep in memory our Lord's resurrection on the first day of every week, it is equally fitting that we remember his sufferings and death.

Let us, then, neither exalt it too high nor place it too low. It is simply one of the avenues by which the soul approaches God. As through prayer and praise, and the spoken Word, so through this ordinance we come close to him who is our strength, and receive larger measures of divine grace. Its influence over some lives will naturally be deeper than over others ; but, for us all, it must awaken emotions of the profoundest gratitude to him who died that we might live. We would, in some way, seek fellowship with his sufferings, and, by communion with him, aspire to a higher and nobler consecration. This table, then, is a means of grace unto our souls ; one of those ways by

which we endeavor to draw near to him. It is not a duty, but a privilege. . You would not ask your friends to show their love for you, when you go hence, in ways that would prove irksome. If it were not a willing and loving service, you would not want it. The Saviour asks his disciples to remember him in this way, and, if we can not come with tender and gracious feelings to this table of his memory, I feel sure that we should not come at all.

ALLAN B. PHILPUTT, *Pastor Central Christian Church, Philadelphia.*

DOCTRINE OF THE PRESBYTERIAN CHURCH CONCERNING THE LORD'S SUPPER.

The standards of the Presbyterian Church in the United States of America teach that the sacrament was instituted by the Lord Jesus Christ upon the night of his betrayal; that he designed it to be observed by his church until the end of the world, and made it a most precious means of grace to his people.

The elements to be used in its celebration are those used by Christ himself in its institution, namely, bread and wine. It is to be administered by ministers of Christ, who are to bless the elements, and thereby to set them apart from a common to a holy use; to break the bread and pour out the wine in the presence of the people, in symbol of the breaking of Christ's body and the shedding of his blood; and to give both bread and wine to the communicants, and partake

thereof themselves. The distribution of the elements among the communicants is to be performed by the elders of the church, and each communicant should take the bread and the cup into his own hands, and partake thereof.

High honor has always been put upon this ordinance amongst us, and great joy and comfort have been experienced in its celebration. Its simple ritual, as prescribed in our "Directory for Worship," is adapted to all places and circumstances, to the cabin or barn of the settler in the wilds of a new country, or the mountain cave where the persecuted flock has taken refuge, as well as to the house of God. Its efficacy, dependent not upon the sacrament itself, nor upon him who administers it, but upon the work of the Spirit and the word of inspiration, is realized wherever believing hearts are found.

In the early history of our church, in this country, communion seasons evoked something of the interest which, in ancient times, attached to the festivals of the Old Testament worship. Great crowds assembled from neighboring congregations, some of the people coming many miles, and remaining throughout all the days of the services. Several ministers were present to take part, and meetings for preaching and prayer were held in the church and open air almost without intermission, for four or more days. Intense religious interest was awakened, and powerful revivals often accompanied and followed these communion seasons.

And the occasion is still one of great solemnity in our churches. Preparatory services are usually held during the week preceding the Communion Sabbath; a sermon upon an appropriate theme accompanies the

administration, and every effort is made to secure both for participants and spectators the spiritual edification it is designed to promote.

At the same time our veneration for the sacrament is free from superstition. We reject both transubstantiation and consubstantiation and hold that the elements set apart are still, as before, bread and wine. We forbid therefore that the elements be worshiped, or lifted up or carried about for adoration, or reserved for any pretended religious use. And we deny that any sacrifice is offered in this sacrament, other than the "spiritual sacrifice" of praise which is common to all devotional exercises of believers.

As to the design and meaning of the Lord's Supper we teach:

I. *It is a memorial.* Like a memorial erected to the memory of some man or event, it is designed to keep fresh in the minds of his people the remembrance of Christ and his death upon the cross. "Do this in remembrance of me," is his command. "Ye do show the Lord's death," says St. Paul. This monument has stood throughout the centuries. It is "more enduring than brass." Its inscription has been and ever will be legible. It has presented to an unbelieving world a continuous line of testimony which can be traced backward through history to the very night on which the Lord was betrayed to be crucified. And thus it is an "evidence of Christianity," an argument for the faith and authority of our holy religion.

And this memorial is of great experimental use to the Christian. As one, in visiting the grave of a beloved friend and reading the inscription upon his tomb, experiences a quickening of memory, gratitude and

love, so the Lord's Supper refreshes our recollection, recalls our wandering affection, deepens our sense of obligation to Christ, and leads to renewed penitence and consecration.

Our Lord in his wisdom has put this memorial into the best possible form, that of an object lesson, in which by the symbolical elements and actions of the sacrament we are taught the central truths of the gospel, his atoning death and strengthening grace, and our salvation by faith.

II. *It is a badge of discipleship*, a public avowal of our allegiance to Christ. The word "sacrament," by which it is commonly designated, means an oath, and is taken from the soldier's oath of allegiance to his commander. Every time we partake of the Lord's Supper we renew our confession of Christ before men and our engagement to follow and serve him.

III. *It is a Communion*. First, of believers with one another. It is not a solitary but a social ordinance, a family gathering. It sets forth the truth that "we being many are one bread and one body ; for we are all partakers of that one bread." As we approach the center of the circle where Jesus is, we get nearer to one another. As we crowd around him we feel the touch and the thrill of a common brotherhood. This communion of saints is not bounded by denominational lines. We invite all true believers to commune with us.

At one time during the Revolution, whilst the American army lay at Morristown, N. J., a Communion season was announced in the Presbyterian church of the village. General Washington, desiring to partake of the sacrament, called upon Rev. Dr.

Jones, the pastor of the church, and said to him: "Doctor, I understand that the Lord's Supper is to be celebrated with you next Sunday; I wish to learn if it accords with the rules of your church to admit communicants from other denominations?" "Certainly," was the reply, "ours is not the Presbyterian table, General, but the Lord's table; and we give the Lord's invitation to all his followers of whatever name."

Second, this communion is of all believing recipients with Christ. He is present in the ordinance, and worthy receivers as they partake of the visible elements really receive and feed upon him, and all the benefits of his death. His presence is not to the senses, the bread and wine are not transmitted into his flesh and blood, but simply represent him, as do the "vine" (John xv. 1), the "door" (John x. 7), the "chief corner-stone" (I Pet. ii. 6), and the other symbols. Nor is there a corporal presence of Christ "in, with and under" the bread and wine.

But there is a presence here far more real and intimate than these phrases indicate. It is a spiritual presence, in which he is manifest not to our sight, but to our faith, in which we do receive his Holy Spirit into our hearts. Nay, not only is the Holy Spirit present to take of the things of Jesus and show them unto us; but the divine-human person of Christ is present, and our fellowship with him is direct and intimate. Though he is in heaven and we upon earth, yet we realize that he is present at the feast. For, as Dr. A. A. Hodge has said, "Presence is not a question of space, it is a relation. Personal presence is such a relation of persons that they are conscious of each other as immediate objects of percep-

tion and sources of influence." And in this way Christ is present in the Lord's Supper to every believing heart. He is present with all his human sympathy and all his divine power. He is present as he was to the dying Stephen, when "he, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God."

It is obvious that there will be no presence of Christ, no communion with him, no blessing in the sacrament, if our hearts are without faith. Though the sacrament is a "sign," yet it signifies nothing to the blindness of unbelief. Though it is a "seal," yet if there be no faith its seal is set to a blank. Though it is designed to "apply" the benefits of redemption, yet there can be no application where there is no receptive faith. Sacraments have no saving efficacy. Unworthy reception will only increase condemnation.

But the true believer communes with Christ in the Lord's Supper and feeds upon him. Says Dr. Hodge: "The most absolute and intimate communion between God and the creation is that established through the divine-human person of Christ with his believing people. This is both symbolized and actually effected in the Lord's Supper—symbolized in our eating bread and drinking wine, actually effected by our immediately receiving into our souls, through faith, the actually present Christ, his whole person and all the benefits of his blood purchases, and by our unreservedly giving to him and his taking our whole selves as consecrated to him."

REV. W. B. NOBLE, D. D., *Pastor Presbyterian Church, San Diego, Cal.*

A UNITED BRETHREN VIEW OF THE
LORD'S SUPPER.

In observing this sacred ordinance it is altogether proper that we call to mind the circumstances immediately connected with its origin. It was intimately associated with the crowning work of the world's Redeemer. No words can be more appropriate on such an occasion than the words of the Master himself. He sat down with his chosen apostles, and said unto them, "With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat it till it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks he said, Take this, and divide it among yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you."

How beautiful and tender are these words: "This do in remembrance of me." It is not his personal appearance we are to remember, but his words, his life, his love, and his sufferings and death. The bread and the wine used in this feast are emblems of his body and blood. The last request of earthly friends, just before leaving us, are not likely to be forgotten. Jesus Christ is the dearest friend we ever had, or ever shall have. Among his last words to his immediate dis-

ciples, and to us as well, are these : " This do in remembrance of me."

The right to celebrate this feast does not belong to any one branch of the Christian family in particular. It is the Lord's Supper, and it is the precious heritage of all alike who believe in Jesus. At the Lord's table there may and should be the union and communion of all Christians present. If different views are held on questions of church polity, or with respect to external forms and ceremonies, they should not prevent us from communing with each other. All our hopes of eternal salvation center in Jesus Christ, and in this ordinance, his work, as the Saviour of the world, as well as our own personal Saviour, is commemorated. Let every one examine himself, and so let him partake of these consecrated elements, in memory of his dying but now risen and exalted Saviour.

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THE POSITION OF THE BRETHREN.

This passage of Scripture has sometimes been spoken of as a command, but if looked into more closely, and the circumstances surrounding our Lord on the occasion of his addressing these words more carefully considered, it will be found to be very different from an ordinary command, and on inquiry will reveal to the mind and heart of the Christian something in these words of deeper meaning, and calling forth the responsive act of affectionate remembrance of him, in glad

compliance with his uttered wish, in which the heart is engaged, rather than the mind in the observance of a rite or ceremony which conceives of the idea of obedience to a law or command. "Thou shalt," or "Thou shalt not," might well be addressed to a servant, as in the case of Israel, to whom the law was given by Moses; but grace and truth came by Jesus Christ. In the former sense we have Israel addressed as servants, and God known to them as Jehovah; but with Christ is introduced a new relationship, and those who are addressed are no longer as servants, but as sons and daughters, since the Father has been revealed. The Lord Jesus also calls us his friends, his brethren, and here at the last Passover feast, the last time he would thus sit among his disciples, while his betrayer was even then on his evil errand, his heart full of sorrow and anguish in anticipation of that shameful cross, feeling the deep solemnity and holy shrinking from the approaching hour, when he should have laid upon him our sin, his heart full of boundless love to ruined man, yet by whose hand he was shortly to be crucified, and there on Calvary's cross pour forth all that love with his redeeming precious blood to save.

Surely it is in association with such thoughts as these the Lord would have us commemorate that last Passover, and respond to the expressed desire of his heart, that we would with these symbols (the bread and wine) continually renew and keep alive in our hearts the remembrance of him as the Man Christ Jesus, the Blessed Lord, who was here in this scene amongst men, and who went down into death for us, that he might redeem us a people to himself to dwell with him forever. J. D. OSBORN, *New Zealand*.

POSITION OF THE MORAVIAN CHURCH.

The Moravian church regards the sacrament of the Lord's Supper as the most precious means of grace we possess.

As a memorial of the sacrifice of Christ, it is to quicken the believer in his spiritual life and draw him into still closer union with his Redeemer. At the same time, by the exercise of faith in the merits of Christ's broken body and shed blood, the penitent participant receives a renewed assurance of the pardon of sin, and of the gift of eternal life. The enjoyment of this sacrament is also designed to bring believers into closer fellowship with each other, as members of the body of Christ. To accomplish the purpose contemplated, careful preparation is to be made for the celebration of the holy Supper. Considerable diversity may be found as to details of the observance of this sacrament by Moravians of different countries and localities. This is due to the liberty practiced in regard to non-essential points of ritual. The variations are trifling, however.

The mode of observance is as follows. An opening hymn having been sung, the minister may deliver a brief discourse, or proceed at once to lead the congregation in a prayer for absolution; rising, a few lines are sung, during which the participants extend to each other the right hand of fellowship; all standing, the minister then consecrates the bread, saying: "Our Lord Jesus Christ, the same night in which he was betrayed, took bread, and when he had given thanks he brake it and gave it to his disciples and said: Take, eat; this is my body which is given for you. This do

in remembrance of me." Hymns treating of the sufferings and death of Christ are then sung, during which time the minister passes through the congregation breaking and distributing the bread. All rise to receive it and retain it until all have been served, when the minister repeats the words of our Lord, "Take, eat," etc., and, the entire congregation kneeling, all partake simultaneously. A few moments are spent in silent prayer, the minister closing with a few brief petitions. During the singing of a hymn treating of the atoning blood of Christ the wine is poured out. The minister having pronounced the words of institution as follows: "After the same manner also our Lord Jesus Christ took the cup when he had supped, gave thanks, and gave it to his disciples, saying, Drink ye all of it; this is my blood, the blood of the new testament, which is shed for you and for many for the remission of sins. This do as oft as ye drink it in remembrance of me," the cup is passed to the communicants, who partake standing, the congregation singing hymns treating of the remission of sins, communion with Christ and brotherly love. The service is concluded with a hymn pledging the communicants to faithfulness, during which the right hand of fellowship is again given, and the service is then closed with the benediction.

Members of other Christian churches are always welcome guests.

In most instances a special preparatory is held a few days before, and a service of thanksgiving in the evening after the celebration.

REV. E. A. OERTER, *Pastor Moravian Church,
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TEACHINGS OF THE PROTESTANT EPISCOPAL CHURCH, RELATIVE TO THE LORD'S SUPPER.

The teachings of the Protestant Episcopal church, relative to the Lord's Supper, or the holy Communion, are set forth in the Catechism, the Order for the Administration of the Holy Communion, in the xxviiith Article of Religion. In these it is stated, that "the outward part, or sign, is the bread and wine," and "the inward part, or thing signified, is the body and blood of Christ, spiritually taken and received by the faithful." Its benefits are declared to be "the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine."

The Liturgy clearly distinguishes two parts of the doctrine contained in our Lord's words of Institution.

1. The commemoration, or memorial—"This do in remembrance of me." In this part the sacrificial Son of God Incarnate is evidently set forth before men. The communicant places himself before the cross of the dying Saviour. He calls to mind, in an especially ordained manner, the love of the Saviour thus dying for him. It is also a memorial before God the Father, of the great Sacrifice once offered for the sins of the whole world.

2. The other aspect presents it as Holy Communion of the body and blood of Christ, in the words of Christ and of St. Paul (I. Cor. xi. 17, *et seq.*).

As Communion is understood to mean partaking in, or being made one with, this sacrament is regarded

as a witness of the abiding presence of Christ's body, "given, taken and eaten in the Supper, after a heavenly and spiritual manner; and the means whereby the body and blood of Christ is received and eaten in the Supper, is faith." Article xxviii. It is not, then, a sign of something absent—no empty ceremony. "There is a natural body, and there is a spiritual body," and the communicant is taught to "discern the Lord's body" in this holy Sacrament. The ritual indicates that there is the natural substance of bread and wine according to the laws of nature, and also the spiritual substance of the body and blood of Christ, above and beyond nature. Rejection of the first would contradict our senses; rejection of the second would contradict our Lord's own words. The believer is taught that life is maintained only by communion with life, and there is no self-existence spiritually, any more than naturally, apart from God. The church calls this "spiritual food of the most precious body and blood of Christ," "Holy mysteries." Preparation for the worthy reception by baptized members, is declared to be self-examination—a purpose to lead a new life; a lively faith in God's mercy through Christ; a thankful remembrance of his death, and charity with all men. It is consecrated only by those having priest's orders, and not by the deacons, who, however, assist in the distribution of the elements.

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Des Moines, Iowa.*

POSITION OF THE METHODIST EPISCOPAL CHURCH.

The Methodist Episcopal Church regards the Sacrament of the Lord's Supper as something more than a memorial of the sufferings and death of the Lord Jesus; and yet does not hold that its benefits are derived independently of the faith of the recipient. By faith the presence of the Lord Jesus is apprehended, and to believers the Sacrament is a "sign and seal" of his grace. When truly and faithfully received by the communicant, the physical elements are symbols of the real and living Christ, and the soul thus "feeds on him in the heart by faith."

In its administration only ordained elders may read the prayer of consecration, yet ordained deacons may assist in the distribution of the elements. This is equally true of local preachers (laymen) as of traveling ministers.

As to the participants, the widest liberty is allowed. As our church baptizes infants, so a baptized child led by its parent to the Lord's table would not be refused. Nor is it required that communicants should have been previously baptized, although it is commended. While it is intended to exclude any person who would use the service profanely, yet this responsibility is generally thrown upon the conscience of the participant, except in a well-known or notorious case, and all who "do truly and earnestly repent of their sins, and are in love and charity with their neighbors, and intend to lead a new life," are invited, even

though the resolution to lead that new life may have been first formed in connection with the service.

Regarding the "elements," either leavened or unleavened bread may be used. The General Conference recommends, however, that wherever practicable, unfermented wine shall be used. This, of course, is recommended on behalf of those who may have formed a habit of drinking intoxicants, and has no significance directly in the doctrine of the Lord's Supper.

The ritual used is understood from the origin of our church; it is that used by the Church of England, slightly modified, and in one or two items hints at doctrines that are probably not now generally held by our Church.

The order of services is first a general confession, followed by a prayer of consecration. The elements are distributed first to any minister that may be present, and afterwards to the people, who receive them; ordinarily, kneeling about the altar rail, which posture is to be explained as the attitude assumed in the prayer that accompanies the communion, rather than any prostration before the consecrated elements. Persons who have objections to such posture, on account of any such association of thought, are allowed their freedom concerning the form in which they may receive the elements.

Formerly, it was a widely-prevailing custom to have the Communion Service in connection with Quarterly Meeting occasions, occurring once in three months, when the Presiding Elder would be present, and in the case of unordained preachers, give the most available opportunity for such a service. It is now a rapidly-growing custom to have the service on the first

Sabbath of each month, although there is no law on the subject.

The service is one very highly esteemed by our church. It is observed on the most solemn occasions, as at the opening of the Conference Sessions, and at other occasions of reunion or separation. The spirit that marks its observance is more reverential than at any other in our worship. It may be truly added that the experience of our people, in its observance, is in harmony with our doctrine, that we do "feed on him in our hearts by faith."

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A UNITARIAN'S VIEW OF THE LORD'S SUPPER.

'This do in remembrance of me' (Luke xxii. 19).

As Unitarians have no prescribed creed nor cultus, the writer of this article can give only the views and customs which have obtained by common consent and organic growth. There is no close uniformity of opinion and observance among us, the unwritten law of Congregationalism reaching in our churches, its fullest and freest development. In most of them the Lord's Supper, or Communion as it is more commonly called, is observed in the manner of the New England Congregationalists, to which body all Unitarian churches historically belong. Thus in the first churches of Boston, Salem, Plymouth and other New

England cities, all Unitarians, as are many of the oldest churches of that section, the primitive Puritan or Pilgrim method of observance is probably kept up. This form is very simple.

In other Unitarian churches a modified form is observed, the emblems remaining unused on the table, or being wholly absent, a special service of commemoration is held. But in all our churches and by all our teachers the opinion is held that the form is of no vital significance. The virtue of the service is not in the emblems, which are simply symbols of spiritual things, nor in the administration of them, which is only a matter of form, but in the mind and heart of the disciple, who is seeking by aid of symbol and form a closer union with Christ and the church. We think that this view has the favor of the primitive church, but as to this we dispute with no one. The underlying thought and feeling are the important elements. In the words of Jesus, set at the beginning of this article, we find the truest motive for the observance of this ordinance.

It is an ordinance of affection, not of ecclesiastical law. A service of love and gratitude, not a mystical sacrament. And so in the Unitarian observance loving and grateful remembrance is the chief theme. Its design with us, as we think it was originally, is to perpetuate the tender, affectionate personal relations of Jesus with his disciples. Its efficacy depends on the spirit and life of the disciple, far more than on the rite itself. It can never be more than a reflection and exponent of this spirit and life. Assuming that these are sincere, the rite may help to strengthen and inspire them. For this purpose it is used by us. We have

regard to the symbolism which Jesus made use of in the last supper, only we do not expend all our interest on the tragic close of his life. The cross is the emblem of his whole life, and it is the true disciple's chosen standard. We try to think of the living as well as the dying Jesus, for it is of such life that the divine life in us must be formed.

That is, to sum up the matter in a word, we regard the right observance of the Communion as a source of influence such as Jesus wielded personally in Judea, and which may now be realized in the spiritual sense made so plain in the words of the Apostle Paul, and in the lives of many noble men and women in all the Christian centuries and all the branches of the Christian church.

With the life and death of Jesus held in grateful and loving remembrance, that moral and spiritual power which Jesus wielded so perfectly will flow into and through our lives more readily and grandly, and we shall realize more clearly and fully the divine capabilities of our nature as children of God.,

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THE LORD'S SUPPER AS SET FORTH IN THE SCRIPTURES.

The Lord's Supper commemorates the most solemn and touching event in human history. It is a positive institution, deriving the authority for its observance

exclusively from its divine appointment; and for as much as both in its substance and its form it is ordered by him whose death for us it commemorates, both his divine authority and the gratitude which we owe him, prompt us to observe it precisely as he gave it. To change it is disobedience and ingratitude.

Its design can be known only from the words of the Lord and his inspired apostles. It is not spoken of by either as a sacrifice. Although it commemorates the greatest of all sacrifices, no sacrificial character is ascribed to it in any words of the New Testament. It is not a eucharist; for although it is attended with thanksgiving, this feature is not so prominent as to give it its name. It is not a sacrament; for there is no oath or special pledge connected with it, nor does it confer, by virtue of its mere observance, any grace on the participants. Its only Scriptural name is "The Lord's Supper" (I. Cor. ii. 20). According to the words of Jesus and of Paul, it is a memorial and a communion, nothing less, nothing more. Jesus shows it to be the former by saying, "This do in remembrance of me" (Luke xxii. 20). He assigns to it no other design. Paul quotes these words of Jesus, and adds to them the statement, "As often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come" (I. Cor. xi. 22-26).

It proclaims the Lord's death by virtue of its being a memorial publicly observed. It is a communion, not of one participant with another, but to every one a communion of the body and of the blood of Christ. This is the language of the apostle, and he makes his meaning clear by a comparison with participation in the meats and drinks offered to demons, which he

styles "communion with demons," not with demon worshipers. Let it be observed also, that, in order to communion of the Lord's body and blood, it is no more necessary that the Lord himself be in the bread and wine, than that, in order to commune with demons, the demons must be in the meats and drinks offered to them. The term communion, in this place, has the sense of participation.

As respects the particular blessings which this holy service confers on the worthy participant, the Scriptures say nothing explicitly. They say, "In remembrance of me," and they leave the rest to the experience of him who partakes worthily. All that has been taught by men beyond this is without authority. Of the blessedness which comes from thus remembering him we need not speak particularly, for, in regard to it, the experience of every Christian is eloquent.

As Jesus taught us not to give our children a stone when they ask for bread, so, when he asks for bread and wine in the Supper, we should be careful not to give him something else. The bread he used was unleavened; for no other was found at the paschal feast. We should use the same (I. Cor. x. 16-22); it is a symbol of purity. He asks, also, for a single loaf, to symbolize the unity of his spiritual body (I. Cor. x. 17); we should break but one. He used wine, "the fruit of the vine;" we should employ no substitute. It must be wine; the juice of the grape, and not a manufactured article. The bread is his body, and the wine his blood; not literally, but symbolically. The protracted disputation on this point should end when we recur to what his disciples necessarily understood on hearing him say, "This is my body," "this is my

blood." His body was still sitting before them while they were eating the bread, and his blood was still flowing in his veins while they were drinking the wine; so it was impossible for them to understand him as having turned the wine into his actual blood, and the bread into his actual body. As they understood him then, they understood him afterward, for they express no different thought. So must he be understood by us. The blessing which he pronounced on the bread and the wine, was not a word of miraculous power, changing in any way the elements; but it was, as the alternative word used in the text clearly shows, only a thanksgiving (Matt. xxvi. 26, 27; Mark xiv. 22, 23; Luke xxii. 19; I. Cor. ii. 24). We are to give thanks in like manner.

In the first institution of the Supper, Jesus gave no direction—not even a hint—as to the frequency of its observance. The first epistle to the Corinthians is the earliest New Testament book that mentions the Supper, and in this Paul fails to speak definitely on this point. Addressing a church with an established custom in this particular, ordered by him several years previous, he had no occasion to speak of it. He does, however, so speak, as to imply that they observed the Supper, or pretended to, at their regular meetings. He says: "When, therefore, ye assemble yourselves together, it is not possible to eat the Lord's Supper; for in your eating, each one taketh before the other his own supper" (I. Cor. ii. 20, 21). This implies a pretense of eating the Lord's Supper at their stated meetings, without indicating when these meetings were held. In Acts, the next book in point of time, which mentions the subject, it is said that the disciples of

Troas, another of Paul's churches, came together on the Lord's day to break bread (Acts xx. 7). Putting the two passages together, we learn that the Lord's day was the day of the stated meetings, and that the chief purpose of these meetings was to break bread. This involves a weekly observance of the Supper. It was so understood by the disciples of the second and third centuries, as appears from the statements of Justin (First Apology C, 66, 67) and Pliny (Letter to Trajan), as to the practice in their days. It is also the understanding of scholars generally in our own day, notwithstanding the very common neglect of this apostolic precedent which we should regard as binding on us for all time.

The much disputed question, Who is entitled to partake of the Supper? must be settled like all the others, by the Scriptures. It was given to the disciples of Jesus, and to them alone. To these then it must be forever confined. But all the disciples had been baptized; and consequently, only baptized believers are scriptural participants. The unfortunate dispute as to what baptism is, has given rise to this question, and it can never be settled but by settling the baptismal controversy. Those who hold immersion alone to be baptism, are compelled by a necessary inference from their position, to conclude that immersed believers alone are entitled to this ordinance, even though their practice may not be in harmony with this conclusion. This sacred privilege is further limited by the conduct of the believer subsequent to his baptism. He who eats, not discerning in the loaf the Lord's body, eats unworthily, and brings on himself condemnation. In this no man can judge his neighbor, except by the

neighbor's avowal ; and consequently it is only when such an avowal is made that one can on this ground be debarred. Again, we are forbidden to eat with a disciple who is a fornicator, or a covetous man, or an idolator, or a reviler, or a drunkard, or an extortioner (I. Cor. v. 11). It is supposed by some that this prohibits eating social meals with such persons ; but whether this view is correct or not, it certainly forbids eating with them the Lord's Supper. It requires the church to withhold the cup and the loaf from all such characters. The Supper is a holy institution, and it is polluted by the touch of unclean hands (I. Cor. x. 19-21).

J. W. MCGARVEY.

TEACHINGS OF THE CATHOLIC CHURCH. —

Amongst the various dogmas of faith proposed to her followers by the Catholic Church, there is none that rests on stronger Scriptural authority than the doctrine of the real presence of Jesus Christ in the Holy Eucharist. So abundant, so clear, so explicit indeed are the passages of the New Testament that refer to this subject, that one is at a loss which ones to select to prove the truth of this grand and consoling dogma.

The evangelists seldom dwell upon the same mysteries of religion. But in regard to the blessed Eucharist, the sacred writers, together with St. Paul, have written so abundantly on this subject, that it seems that what one of them has said on this point should be

sufficient to prove this dogma. These five inspired writers gave the weight of their individual testimony to the doctrine of the Eucharist, because they foresaw, or rather the Holy Ghost speaking through them foresaw, that this great mystery which exacts so strong an exercise of our faith, and demands the absolute submission of our understanding unto the obedience of Christ.

Three classes of arguments from the New Testament can be selected, which satisfactorily demonstrate the real presence of Christ in the blessed Sacrament. The first of these texts speaks of the promise of the Eucharist ; the second refers to its institution, and the third refers to its use by the faithful. 1. While Jesus was once preaching near the sea of Galilee, surrounded by the multitude of persons, who were attracted to him by the miracles he wrought and the words of salvation he spoke, seeing that the people had no food, he multiplied five loaves of bread and two fishes to such an extent as to satisfy the hunger of five thousand men, women and children. Our Lord considered this a favorable opportunity for speaking of the sacrament of his body and blood, which was to be distributed, not to a few thousand, but to millions of souls; not in one place, but everywhere; not at one time, but all days to the end of the world. "I am," he says to his hearers, "the Bread of Life. Your fathers did eat manna in the desert, and are dead. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever, and the bread that I will give is my flesh, for the life of the world" (St. John vi. 48-52).

Here the Jews began to dispute amongst themselves,

saying, "How can this man give us his flesh to eat?" and Jesus answering said to them, "Amen. Amen, I say to you, unless you eat the flesh of the Son of man and drink his blood, ye shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life, and I will raise him on the last day. For my flesh is meat indeed and my blood is drink indeed" (same chapter).

2. About the institution: In the gospel according to St. Matthew we read, "And while they were at Supper Jesus took bread, blessed, broke and gave it to his disciples," and said, "Take ye and eat, this is my body," and taking the chalice he gave thanks, and gave to them, saying, "Drink ye all, of this, for this is my blood, of the new testament, which shall be shed for many unto remission of sins (xxvi 26-28) Do this in remembrance of me."

3. About the use to be made of it by his followers: When Jesus Christ instituted the Holy Eucharist at his last Supper, he commanded his disciples and successors to renew, till the end of time, in remembrance of him, the ceremony he was performing. "What I have done, do ye also, for a commemoration of me" (Luke xxii. 19).

St. Paul, I. Cor. x. 16, xi. 23-29 says: "The chalice of benediction which we bless, is it not the communion of the blood of Christ? and the bread we break, is it not the partaking of the body of the Lord? . . . For I have received of the Lord that which I also commit unto you, that the Lord Jesus, on the night in which he was betrayed, took bread, and giving thanks brake it," and said, "Take and eat, this is my body, which shall be delivered for you. This do

for the commemoration of me." In like manner also the chalice after the Supper, saying, "This cup is the new covenant in my blood. This do ye as often as you shall drink, for the commemoration of me. For as often as ye shall eat this bread and drink this cup, ye shall show the death of the Lord until he come. Therefore, who ever shall eat this bread and drink the chalice of the Lord unworthily shall be guilty of the body and of the blood of the Lord. But let a man prove himself, and so let him eat of that bread and drink of the chalice. For he who eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord."

[The author of this article is a scholarly priest, in good standing with the Catholic church, but for unknown reasons requested to have his name omitted. I have the original MSS.—ED.]

THE JOYFUL FEAST—TEACHINGS OF THE CONGREGATIONAL CHURCH.

The Congregational churches celebrate the Lord's Supper as an ordinance established by Christ to perpetuate the memory of himself. There is no fixed rule as to how "oft" it shall be observed. The churches in England and in Canada as a rule celebrate it monthly, generally at the morning service, but quite often at the close of the evening service. The churches in the United States as a rule observe it every alternate month. The pastor of the church presides, and the deacons, taking the elements from his hands, distribute them to the communicants, sitting in their

pews. An ordained minister is not necessary to the celebration of the Supper. There is no reason why a congregation of believers, without a pastor, should not celebrate this ordinance in remembrance of the Christ in whose name they are gathered. The only consecration of the elements is the "giving thanks," and if this is done by the pastor, it is done in the name of the entire congregation. We do not attribute any mystical effect to what is described by Matthew and Mark as "blessing" the bread. The blessing is simply the "giving thanks" as stated by Luke and Paul. The invitation to commune is extended to all members of Christian churches who may be present. Many ministers make the invitation to all who love the Lord Jesus Christ. If a man or woman is "in Christ" they are therefore in the church and have a right to the table of their Lord. It is the Lord's table, and not ours. The church does not presume to say who shall or who shall not come to this feast of love. Good and regular standing in an Evangelical church, is not the qualification necessary to come to this table, but personal love to a personal Saviour. It is our relation to Christ, and not to any particular church or denomination, that justifies our coming to this feast that our Lord himself has prepared.

In regard to congregational theories of the Lord's Supper, the last issued Congregational Creed says: "We believe in the Lord's Supper as a symbol of his atoning death, a seal of its efficacy and a means whereby he confirms and strengthens the spiritual union and communion of believers with himself." The older Savoy declaration affirms that "sacraments are holy signs and seals of the covenant of grace immedi-

ately instituted by Christ to represent him and his benefits. There is in every sacrament a spiritual relation or fundamental union between the sign and the thing signified." It further affirms that the grace exhibited in or by the sacraments is not conferred by any power in them, but by the work of the Spirit; and that the Lord's Supper was instituted for the perpetual "remembrance and showing forth the sacrifice of himself in his death, the sealing of all benefits thereof unto true believers, their spiritual nourishment and growth in him—to be a bond and pledge of their communion with him and with each other. Worthy receivers outwardly partaking of the visible elements of this sacrament do then also inwardly by faith really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the body and blood of Christ bring them not corporally or carnally in, with, or under the bread or wine, yet as really and spiritually present to the faith of believers in that ordinance as the elements themselves are to their outward senses." This older theory, it seems to me, is nearer the original purpose of Christ in instituting the Supper, than the new Congregational Creed statement. Rev. R. W. Dale, of Birmingham, Eng., in his "Doctrine of the Real Presence and of the Lord's Supper" ably contends that the sacrament is not a spectacle or picture lesson, but an act; the material elements are only symbols, the act of Christ when he places these elements in our hand is a spiritual reality. "When the Governor of a city hands the keys of the gates to the General of a besieging army, he does something more than perform a mere 'didactic' ceremony; by the surrender of the visible

symbols he surrenders the city itself. . . . The elements are the key surrendering possession of the city; the ring ratifying the vows of marriage; the 'seal,' to use the language of our fathers, of the covenant grace." But he adds that the symbol only is received unless the grace of Christ is met with gratitude and faith. Dr. Wellor has in one sentence given a very full and true description of this sacrament when he says, "The Lord's Supper is a simple meal appointed by our Lord himself, and enjoined upon his disciples as a monumental assurance and seal, on his part, of his infinite love, as shown in his sacrificial death; and as a commemoration on their part of that same death through the participation of the emblems of bread and wine."

In observing this ordinance we can not keep too close to the words, "This do in remembrance of me." Christ came to give men eternal life, and this life is himself. With a holy egotism he ever put himself forward as the object of our faith and love and obedience. I am the way. I am the truth. I am the door. I am the vine. I am the light. I am the life. Come unto me. Learn of me. This do in remembrance of me. 'It is his real presence that makes the feast.

We taste, thee, O thou Living Bread,
And long to feast upon thee still;
We drink of thee, the Fountain Head,
And thirst, our soul from thee to fill.

The presence of Christ with his people is always an occasion of joy and gladness. This sacrament should be celebrated in a joyous and triumphant spirit. The Feast of the Passover, which it supersedes, was a

joyous feast. It celebrated the deliverance of a nation from bondage. The Lord's Supper celebrates a greater deliverance, and looks forward to a brighter Canaan. At that first Supper, in the upper room, the disciples thought of the sorrow of parting; but Christ bade them look forward to the joy of meeting again in the "Father's house of many mansions." "Ye shall eat and drink at my table in my kingdom." "Your sorrow shall be turned to joy." One can not read the free and friendly intercourse that passed between our Saviour and his disciples, without feeling that it was a sacredly joyous occasion. We should come to this table, not as culprits or criminals; but as the sons and daughters of the King. We should come with songs of joy, anticipating "the Lamb's great bridal feast of bliss and love" above. We honor Christ most, and show our faith best, by coming in this spirit. As bread strengthens the body, and as wine gladdens the heart of man, so Christ himself is the strength and joy of his people. The church, I am persuaded, has put guards and warnings around the table, that are wholly alien to the spirit and intent of Christ in instituting the ordinance. Many devout Christians come to the table oppressed with a sense of their unworthiness; sometimes reproaching themselves as guilty of sacrilege in partaking of these emblems of redeeming love. The Roman Catholic Church, by their perversion of this simple ordinance, are responsible for this, for many Protestants have not yet come out fully from under that black superstition into the joyous sunshine of Christ's personal presence. It would be a great advantage to the Christian life of the Lord's people, if we could restore the joyous and festival character that

marked the primitive celebration of this sacrament; when the Christians observed it "with gladness and singleness of heart, praising God." Black-visaged fear did not guard the table of the Lord; but glad-faced love sat at the head, to welcome with joy each soul that approached it. Christ, who invites us, would have us come to this feast with that perfect love that casteth out fear. The truths brought to our remembrance by this feast, should flood the soul with holy joy. It bids us look away through the gloom of Gethsemane, to the place where shines the eternal light. It bids us look from the cross to the throne. It bids us think not merely of the days of his humiliation; but of the day when "He shall come to be glorified in his saints, and to be admired in all them that believe." It bids us think of the welcome that awaits us beyond. The communions we hold here are foretastes of that larger, gladder communion we will participate in above. We shall see the King in his beauty; we shall see him as he is.

"O, if this glimpse of love
Is so divinely sweet,
What will it be, O Lord, above,
Thy gladd'ning smile to meet?"

The ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.

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TEACHINGS OF SWEDENBORG.

The holiness of the sacrament which is here treated of, without the spiritual sense of the Word being opened, or, what is the same thing, without the correspondence of natural things with spiritual being revealed, can no more be acknowledged interiorly than a treasure being revealed in a field, which field is valued no more than a common one; but when it is discovered that there is a treasure in that field, the field is valued at a great price; and the buyer then appropriates to himself opulence thence; and still more when it is known that in it there is a treasure more precious than all gold. Without the spiritual sense, that sacrament is like a house shut up full of jewels and treasures, which is passed by as any other house in the street; but, because it was built by the clergy, as to the walls of marble, and overlaid, as to the roof, with plates of gold, the sight of those who pass by is attracted, to view, to praise and to prize. It is otherwise when that house is open, and leave of entering is given every one, and the keeper furnishes to some a loan thence, to some a gift thence, to every one according to his dignity. It is said, a gift hence, because the precious things there are inexhaustible, and they are continually supplied; so it is with the Word, as to its spiritual things, and with the sacraments as to their celestial things.

The sacrament, which is here treated of, without its holiness being revealed, which is concealed within, appears like the sand of a river, in which there are little grains of gold in great abundance, which are not conspicuous; but, when it is revealed, it is like the gold col-

lected thence and melted into a mass, and this fabricated into beautiful forms. This sacrament, without its holiness being disclosed and seen, is like a box or a chest of beech or poplar, in which lie diamonds, rubies and many other precious stones, disposed in order in the partitions. Who does not value that box or chest? Who knows that such things are concealed within? and the more when he sees them, and also when they are distributed freely? That sacrament, without its correspondence with heaven being revealed, and thus the heavenly things to which it corresponds being seen, is like an angel seen in the world in a common dress, who is honored only according to the dress; it is altogether otherwise when it is known that it is an angel, and something angelic is heard from his mouth, and wonderful things are seen from his deeds. What the holiness is which is only proclaimed, and what the holiness is which is seen, may be illustrated by this example, seen and heard in the spiritual world. There was read an epistle written by Paul, at the time he sojourned in the world, but not published, without any one's knowing that it was Paul. This, at first, was lightly esteemed by the hearers; but when it was discovered that it was one of Paul's epistles, it was received with joy, and all and each of the things there were adored. Whence it was manifest, that the mere proclaiming of holiness respecting the Word, and respecting the sacraments, when it is done by the primates of the clergy, gives an impression, indeed, of holiness; but it is otherwise when the holiness itself is disclosed and set forth before the eyes to be seen, which is done by the revelation of the spiritual sense; from this, external holiness becomes internal, and the proclamation of it

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becomes an acknowledgment of it. It is similar with the holiness of the sacrament of the supper.

EMANUEL SWEDENBORG (*True Christian Religion*).

TEACHINGS OF THE LUTHERAN CHURCH.

I write not by the authority of church or council; but as an individual in the church. I wish to make a plain and simple statement of the Eucharist, as held by this Protestant church.

The Lutheran Church has only two sacraments. It emphasizes these as a means of grace. It has always taught, and still teaches, that baptism is a form of the word, and most emphatically teaches that the sacrament is the form and means of grace. We hold up these two sacraments above every other Protestant denomination, as most necessary and inseparable. When the Lutheran Church came out of the Romish, because of her corruptions, she still retained these two for the laity, prophet, priest and king. She always has celebrated these sacraments with great honor and reverence; but our church is not so dogmatic as to declare that they are of such absolute necessity that salvation is in no case to be had without it, if it can not be obtained. "If a man, by any just impediment, do not receive the Sacrament of Christ's body and blood, the church shall instruct him that he doth eat and drink the body and blood of our Saviour Christ, to his soul's health, though he do not receive the Sacrament with his mouth." It is not the want of them,

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but the contempt of them, which condemns. In the Sacrament is a holy blessing, a pardon of sin, and a renewal of life and hope. A time when man draws near to Christ, and Christ draws near to man. A place and time when the holiest emotions unite God and man. The Lord's Supper is a means of grace for the remission of sins; the nearest and dearest, the highest and holiest in all the world, and it is the one great feast of the Christian Church around the globe: "Do this in remembrance of me,"—recalling past and present power, in the hour of need, for the remission of sins, which is the moral, mental and spiritual means by which "the Last Supper" becomes "the Lord's Supper."

Luther says: "The Supper which Christ held with his disciples, when he gave them his farewell, must have been full of friendly intercourse; for Christ spoke just as tenderly and cordially to them, as a father to his dear little children, when he was obliged to part with them. He made the best of their infirmities, and had patience with them, although all the while they were so slow to understand, and still lisped like babes. Yet that must have been indeed, choice, friendly intercourse, when Philip said: 'Show us the way,' and Thomas said: 'We know not the way,' and Peter, 'I will go with thee to prison and to death.' It was simple, quiet table talk; every one opening his heart and showing his thoughts freely and frankly and without restraint. Never, since the world began, was there a more delightful meal than that."

Luther, and the Lutherans, have been charged with teaching the horrible doctrine of Consubstantiation and Transubstantiation; but this I must most em-

phatically deny. "Concerning the Lord's Supper, it teaches as follows: The bread and wine are not changed into the body and blood of Christ; thus it rejects Transubstantiation. The bread and wine are not changed into the same substance with the body and blood of Christ, nor is there any commingling of the substances of Christ's body and blood with the bread and wine; and thus it rejects Consubstantiation. But there is a sacramental union between the elements and the body and blood of Christ, whereby Christ is really and truly present in the Lord's Supper, though in a manner not understood by us." True, that Luther and Zwingli debated in the old castle at Marburg, upon the conception of the Sacrament, which ended in Luther's silence when he took up a piece of chalk and wrote upon the table: "This is my body. This is my blood;" and deep in his heart must have been the thought: "Great is the mystery of godliness without controversy."

Melanchthon, Bucer and Bugenhagen, taught that the bread and the wine remained unchanged; but that the glorified body and blood of Christ extended a special influence upon all who received them, *i. e.*, upon all those who yielded to the blessed influence. They did not attempt to explain how the blessing was bestowed. The body and the mind are incomprehensibly united; in the sacrament we have bread and wine and the blessing, the physical and the metaphysical, and as the body and mind form a unit of being that is incomprehensible to the scientific world, so is the sacrament to the Lutheran world. The Bible alone can make articles of faith. We adopt it as the infallible rule of faith and practice. It must be spirit-

ually discerned, for grace precedes faith. We hold, as a church, that the bread and wine of the sacrament remain unchanged; but that the glorified body and blood of Christ are actually received by believers and unbelievers; as it is a form of the word. They secure the blessing who receive it right, and they are condemned who receive it without faith. It is not the sacrament, but faith in the sacrament, justifies. Justification by faith. Not because a work is done; but because faith is exercised. Christ's real presence does not depend upon Transubstantiation; but upon the Word and Christological Truth—or Faith. This man is God. This God is man. Can we comprehend it? No. Yet greater is God's word than man's capacity to know. Above creed and above sacrament, we still hold and teach with the Monk of Wittenberg, the rational right of every man to interpret the Scriptures for himself.

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TEACHINGS OF THE CATHOLIC CHURCH.

Q. What is the Holy Eucharist?

A. The Holy Eucharist is the most holy of all Sacraments; it is the true body and blood of our Lord Jesus Christ under the appearances of bread and wine.

Q. Are the soul and divinity of our Lord also present in this Sacrament?

A. Yes; the whole person of Jesus Christ is there, living and entire.

Q. Is it right to adore the Blessed Eucharist?

A. Yes ; we may and ought to adore it.

Q. How and when are the bread and wine changed into the body and blood of Jesus Christ ?

A. This change is wrought by virtue of the words of consecration pronounced by the priest during the Holy Mass.

Q. What is the Holy Mass ?

A. Holy Mass is the unbloody sacrifice of the new covenant, the perpetual memorial of the bloody sacrifice of Jesus Christ upon the cross.

Q. Does Jesus Christ really die again in the sacrifice of the Mass ?

A. No ; his death and passion on the cross are only represented there, and a sacred remembrance made of it.

Q. Is Jesus Christ then not really present in the Mass ?

A. Yes ; he is truly present, and really offers himself to his Almighty Father for our sins, upon the altar.

Q. What is the Holy Communion ?

A. The Holy Communion is that sacred feast where the faithful receive the body and blood of Jesus Christ in the Eucharist as their spiritual food.

Q. Is it necessary to receive sometimes the Holy Communion ?

A. Yes ; because Jesus Christ instituted this Sacrament for the nourishing of our souls, and he himself has said : " Except ye eat my flesh and drink my blood, ye have no life in you " (St. John vi.).

Q. May every Christian, without condition, receive the Holy Communion ?

A. No ; to receive worthily we must be in the grace of God.

Q. What preparation then, must the sinner make, to entitle him to Communion ?

A. He must do penance sincerely, and receive the absolution of his sins from the hand of a priest.

Q. Is any preparation necessary for the body also ?

A. Yes; it is necessary to be fasting from midnight.

Mission Book.

PRACTICE OF THE CHURCH OF GOD.

The "Church of God" looks upon the Lord's Supper as being a symbolical and perpetual ordinance, showing forth and commemorating the sufferings and death of Christ. It is also looked upon as a means of confessing Christ before the world, and shows union and communion with the church.

Since it was called a supper, and because it was instituted at night, the invariable practice of the church is to observe it only at that time. Generally, preceding the supper, the church members observe an ordinance called "Washing of the Saints' Feet," claiming that Christ gave the example and command (John xiii. 1-17).

The elements used in the Lord's Supper are bread and wine. Unleavened bread and fermented or unfermented wine are used without much distinction.

As a church, it is opposed to the doctrines of transubstantiation and consubstantiation. They accept Christ's statements as to the bread and wine being his body and blood, but believe that is, are, to be, mean, signify

or represent, according to the Jewish acceptation of those words.

A prayer of consecration is offered when the elements are uncovered. The minister usually distributes the elements to the communicants, who sit on the front seats. After the distribution and participation the preacher admonishes the participants to live in such a way that the world may be influenced to accept the Christ which they profess to honor and follow. A verse of a familiar hymn is sung, and those who have partaken vacate the seats and others come, until all that desire have communed.

The church believes that every professing Christian should examine himself and partake of those elements in a right spirit.

C. WINBIGLER.

THE FAITH AND PRACTICE OF THE BAPTIST CHURCH CONCERNING THE LORD'S SUPPER

The Lord's Supper is an ordinance instituted by Jesus Christ, and by him committed to his church upon earth, to be observed until his return. He has declared by his own lips and through his inspired apostles, the design of the ordinance, the law of approach to it, and the manner of its observance.

His church is his executive, authorized and commanded "to keep the ordinances as he has delivered them" (I. Cor. xi. 2.) To change or modify them in any respect is to usurp authority which has not been

delegated to any man or organization (Matt. v. 19, Rev. xxii. 14-18, 19).

If Baptists, therefore, "contend earnestly for the faith once delivered to the saints," and strive to maintain the original design and order of the ordinances, it is not because they are lacking in Christian fellowship and love for their brethren who differ from them, but because they believe loyalty to Christ requires conformity to his teachings rather than the indulgence of a sacramental sentimentalism.

Because it is the Lord's Supper, he only has the right to fix the terms of admission to it. This we believe he has done.

The rite as instituted on the night of the betrayal consisted in the (1) taking of bread by the Saviour, (2) the giving of thanks, (3) the breaking of the bread, (4) its distribution among the disciples, (5) their eating of it in obedience to the Saviour's "Take, eat, this is my body, which is broken for you. This do in remembrance of me." And afterwards (6) the taking of the cup in like manner, (7) giving thanks, (8) the Saviour supping of it, (9) giving it to his disciples with the words, "This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come," (10) partaking of the cup by each of his disciples.

The Passover Supper preceding was no part of the new ordinance, but belonged to the old dispensation, at that moment passing away.

Neither does the hymn at the close seem to have been an essential part of the ordinance, though praise

to God is eminently appropriate in connection with a feast that speaks with such emphasis of the believer's Deliverer and Friend, pointing forward to his triumphant return.

It is commemorative.

It is in remembrance of the Lord. "This do in remembrance of me," are the words of the Saviour as he sits at that last meal with his disciples. We are to remember the person of our Lord, as distinguished from his mere acts or words. It is the personal Christ who claims the loyal fealty of his followers and the supreme love of his disciples. The Supper commemorates no vague nor mystical influence, nor half nebulous or imaginary Saviour, but is in remembrance of a real Christ, who, as the Son of God, was made flesh and became the Son of man and dwelt among us.

Specifically it is commemorative of the atoning love of Christ. "As oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come" (I. Cor. xi. 26).

The Supper sets forth by a visible act, in the emblems used, bread broken and wine poured out, the great doctrine of the atonement. Calvary's cross is held up before all who witness its observance.

While this ordinance is preserved in its original simplicity and design, men can never forget that "God hath laid upon Jesus the iniquity of us all," and that "by his stripes we are healed." It is a constant declaration and proclamation of the fact that "without shedding of blood there is no remission." The ground upon which God can be just and justify the believing sinner is seen to be the complete and satisfactory work

of the sinner's representative in receiving in his own body the full penalty of man's disobedience.

It is symbolical of the believer's source of spiritual life. The Saviour represents himself (John vi. 51, 54-56), as the necessary aliment of the Christian. "Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you." This living bread, this vital blood of which every Christian must partake, are symbolized by the bread and wine of the Lord's Supper. "The cup of blessing which we bless, is it not the communion [partaking] of the blood of Christ? The bread which we break, is it not the communion [partaking] of the body of Christ?" (I. Cor. x. 16).

It is prophetic.

"Till he come" carries the participant forward to view the return of his ascended Lord. It places him ever in the position of glad expectancy. While showing forth his Saviour's death, and acknowledging, by the impressive, symbolical use of bread and wine, his constant dependence upon Christ for daily spiritual sustenance and strength, he is proclaiming his unalterable conviction and confident anticipation that his Lord will come again, not to the shame and ignominy of the cross, but to reward his saints and to reign with them over all his foes.

What is the Scriptural order of approach to the Lord's Supper?

There is but one supreme standard of appeal for answer, viz: The New Testament. The great commission (Matt. xxviii. 18-20) contains the charter under which the apostolic churches were constituted. Says the risen Christ, as he is about to ascend to the Father from the brow of Olivet: "All power is given unto me

in heaven and in earth. Go ye, therefore, disciple all nations, baptizing them [the disciples] in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them the [baptized disciples] to observe all things, whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

Prominent among these "all things" was the "This do in remembrance of me." Can any one mistake the order here commanded by the Saviour? Disciple, baptize, teach, observe.

That the apostles so understood their instructions, we have evidence on the day of Pentecost.

Acting under the authority of the great commission, "Peter standing up with the eleven preached" the resurrection of Christ, and repentance and remission of sins in his name.

"Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And they [the baptized believers] continued steadfastly in the apostles' doctrine and fellowship, and breaking of bread and in prayers." They were (1) discipled, (2) baptized, (3) added to the church, and then, counting in the teachings of the apostles, they came to the table of the Lord to show his atoning love for lost men in his sacrificial death.

It is evident in every place that the Lord's Supper has mention in the New Testament that it was designed to be celebrated when the disciples had come together in a church capacity.

"At the time of its institution there were many Christians in Jerusalem, but they were in no proper sense a church, called out from the rest of the nation, and acting together as the servants of Christ. The

Greek word *ekklesia*, which expresses the idea of evoking, calling out, expresses also the idea of convoking, calling together, and is, therefore, most applicable to a Christian Church as a select, organized body, called out by direct choice from the mass of men, and called together by divine authority as a spiritual corporation" (*Alexander*).

"On the other hand, the little band of disciples to whom the Supper was first administered were essentially such a body. They had been summoned to his side by the Saviour, were his recognized and constant followers, were under his instructions, were the champions of his cause, had a common purse and treasurer, were united in belief and action, and, in a word, were a responsible community, separated from the world, and associated together in the service of Christ" (*Hovey*).

In the first Corinthian letter (xi. 18), Paul writes, "When ye are come together in the church [in church capacity];" and again "When ye are come together therefore in one place;" then he proceeds to give instructions in regard to the Supper. It is not to be made a social feast, but a joyful, solemn memorial of the Saviour, always preceded by faithful self examination. If you wish to express good will to one another, "Have ye not houses to eat and drink in?" (Acts xvi. 12, Acts xx. 7).

We find in the relation of baptism and the Lord's Supper, good reason for the order observed by the Saviour in their institution; the order, by him expressly commanded in the great commission, and faithfully followed by the apostles in the constitution of Christian churches. "Baptism declares the believer

to have come into Christ. Baptism speaks of organization; the Lord's Supper symbolizes, with a like clearness and fullness, the perpetuation of Christian life.

"The Lord's Supper takes up the story where Baptism lays it down" (*Dr. G. D. B. Pepper*).

"Baptism symbolizes the beginning of a new life; the Lord's Supper is nourishment. As the life of faith must be originated before it can be nourished, so an ordinance which represents the inception of this life must naturally precede one which represents its existence and support" (*Hovey*).

We do not find the slightest hint in the New Testament of the presence of the unbaptized at the Lord's table, but the first duty of the believer is repeatedly declared to be baptism. Whenever the Lord's Supper is mentioned or instructions given for its observance, it is always to baptized believers and to such of them only as are maintaining an orderly walk. (I. Cor. v. 11.)

Holding these to be the teachings of the Scripture in regard to the nature of the ordinance, the manner of its observance, its purpose and import, and the law of approach to it, Baptists seek to make their practice correspond to their faith. They teach the new disciple that his first act of obedience to the Divine Master should be a voluntary burial with Christ in baptism, in which the believer's death to sin and resurrection to walk in newness of life, are beautifully symbolized and publicly declared. That it is then his privilege as a member of the visible body of Christ to symbolize his invisible union with and dependence upon the spiritual body of the Lord, in the ordinance of the Supper.

Baptists claim that it is not within their province to change the terms of approach to the table of the Lord in order to sit with those whom they regard unbaptized; but on the other hand that loyalty to the truth as they read in God's word requires them to teach that all who would celebrate the Supper in an orderly manner and according to Scripture precept and example should add to a sincere godly life, obedience to the Saviour in the first Christian ordinance (Rom. vi. 4), and a steadfast continuance in the apostles' doctrine.

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TABLE OF SHEW-BREAD AND THE LORD'S TABLE.

“This sacred piece of furniture stood on the right hand of the holy place and opposite the lamp-stand. It was thirty-six inches long, twenty-seven inches high and eighteen inches wide. It is more properly called the ‘Table of the presence.’”

Its use—When the children of Israel escaped from Egyptian bondage they passed through a channel made for them in the Red Sea. In about thirty days after their departure from Egypt they were about to starve and die, because the food with which they started had become exhausted. To avert so dire a calamity, as soon as they found themselves helpless in the wilderness of Sin they applied to Moses, their leader and deliverer, for help. Moses petitioned God on their

behalf, and in answer to that petition God rained manna from heaven in the morning, out of which they made bread, and which saved and perpetuated their lives. Jesus said (John vi. 49): "Your fathers did eat manna in the wilderness and are dead. . . . which cometh down from heaven: if any man eat of this bread he shall live forever," or, I will give him eternal life and perpetuate it.

The law commanded that the priests should see that twelve cakes were baked weekly, to be placed on the table every Sabbath, the old loaves to be eaten by them every Sabbath day in the holy place. There were twelve tribes, and each tribe was represented by a loaf. Why were the priests to eat of it on the Sabbath day? As a memorial of the bread (manna) which saved and perpetuated their lives in the wilderness. From time immemorial a table spread with the necessities and luxuries of life has been regarded as an emblem of fellowship or friendship. In the type there are twelve loaves for twelve tribes. In the antitype there is one loaf for the one tribe or body of Christ. This one tribe—the true followers of the Saviour, all of whom are priests—partake of the one loaf, the antitype which represents Christ's body given for us, on the first day of the week, or Lord's day. Why? For a memorial. A memorial of what? Of the saving and perpetuating of the lives of believers when they were about to starve and die spiritually. Jesus says, "This do in remembrance of me." Why? "I am the true manna, which came down from heaven" to give you eternal or spiritual life.

As Israel commemorated the fall of manna in the wilderness, that saved them from physical death, so

Jesus authorized a memorial to be received by the true Israel, as he is the true and heavenly manna who saves all—believing in and obeying his commandments—from an eternal dying or eternal separation from God. The day, as well as the memorial, was to be observed. It must be so in the antitype. Christ, the heavenly manna, came to impart life to those dead in sin and to perpetuate that life. “He that believeth on the Son, hath eternal life; but he that obeyeth not the Son, shall not see life, but the wrath of God abideth on him” (John iii. 36). We received our spiritual life by faith—that Jesus is the Son of God. This faith is based upon his resurrection. His resurrection brought “life and incorruptibility to life.” Eternal life could not be given to the world until he rose from the dead.

“The resurrection” and “life” were co-eternal; hence, here we have that which represents the time of memorializing the act which gave life. That time is the day on which Christ rose from the dead, and each return of that day. Not any day, any more than the priests under the law in our type could choose any day. All the force of the Lord's Supper is lost when observed on any other than the Lord's day, or when not observed on every Lord's day.

There is no other agent that will do what the loaf and the cup are vested with the power to do. The moment God vested the power in the loaf and the cup, as one of the agencies to perpetuate life, he prohibited the exercise of a like power in any other agencies during the time that power was vested in the loaf and cup.

I. J. CHASE (*Jewish Tabernacle*).

TERMS OF ADMISSION TO THE LORD'S SUPPER.

We fail to apprehend the Christian dispensation, in the one economy of redeeming grace, if we do not view it as the perfected outgrowth of the two preceding dispensations. The same essential elements appear in all three dispensations. Faith in God (Heb. xi.), repentance (Psa li), love (Matt. xxii. 37-40); prayer, praise, forgiveness and redemption are alike in all, and the covenant of grace is sealed by the same essential rites. Circumcision (Gen. xvii. 10-13) was the seal of the covenant, and the sign of membership in the ceremonial church (Ex. ii. 11, 12); for as the covenant continues (Gal. iii. 29), the sign and seal continues.

The Passover commemorated the deliverance of Israel from Egypt (Ex. xii. 13, 14), was a type of Christ (I. Cor. v. 7), and passed over into the Lord's Supper (Matt. xxvi. 19-29). "This is the ordinance of the Passover; there shall no alien eat thereof." "All the congregation of Israel shall keep it." "But no uncircumcised person shall eat thereof" (Ex. xii. 43, 47, 48). No one, therefore, but a full member of the Mosaic church, could partake of it. Judas Iscariot ate the Passover with Christ on the night of the betrayal; but not the Lord's Supper. And none but baptized believers were admitted to commune in the apostolic and primitive churches. The proof is conclusive. The Teaching of the Twelve Apostles (A. D. about 100) says: "But let no one eat or drink of your Eucharist, except those baptized into the name of the

Lord" (ch. ix.). Justin Martyr (A. D. 110-169) is explicit: "And this food is called among us the Eucharist, of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins and unto regeneration, and who is so living as Christ has enjoined" (Ap. I. ch. 56). All who were not full members, even the catechumens, were rigidly excluded from the room during the celebration. "Let the door be watched, lest any unbeliever, or one not yet initiated, come in." It may be said, that from the beginning until now, with few exceptions, these three things have been required in communicants:

- (1) Faith in the Lord Jesus Christ.
- (2) Baptism into the name of the Father, Son, and Holy Ghost; and hence,
- (3) Membership in good standing in some evangelical church.

These conditions are vindicated by the Jewish Passover, by Scripture, by church history, and by common sense. No organization can long exist which does not grant to its members privileges not open to others, and the church is no exception to this self-evident law. Besides, if the Eucharist be open to every one, an excommunicate may partake, and so nullify discipline.

A church has power to enforce these terms. The table is no more the Lord's than the church. If one is open to whosoever will, without conditions, so is the other. The church has conditions of membership which it must enforce at the Supper; for a totally unrestricted communion ends logically and historically in

the extinction of the churches, or in parish churches, including everybody.

The invitation to the Eucharist must conform to these terms. No pastor has a right to give any invitation he pleases. He must comply with the rules or customs of the church.

The above is confirmed by the Congregational churches in the United States, in National Council (Boston Platform, 1865, Pt. II., ch. vii. 4).

REV. A. HASTINGS ROSS, D.D., *Author The Church Kingdom, Port Huron, Mich.*

THINGS TO BE AVOIDED.

Bread and wine given and taken as a memorial of the Lord Jesus is all that is necessary to a true sacrament. The measure of profit is mainly the faith of the recipient. Form, ceremony, ordination and place are secondary, but by no means unimportant. The following suggestions are offered as helpful to the highest effect in celebrating this ordinance. The writer, being a minister of the Methodist Episcopal Church, writes from that standpoint.

I. *Avoid too much ritualism.* The ceremonies of the church are beautiful and impressive, but for the highest measure of efficacy should be coupled with suitable instruction. The practice of setting apart one Sabbath service in the month for baptism, reception of members and the Holy Communion, may be well enough if the pastor will take special pains to intersperse

these exercises with such remarks and instructions as will help the mind to grasp the real import of the ceremonies. Otherwise let the sacrament be separated from all other things, and let it follow a brief but vital point of Christian truth, intimately associated with the mission and work of Christ.

2. *Avoid unnecessary distinctions between ministers and laymen.* It is proper that ministers should first partake, not only for the sake of example, but also that they may be prepared to wait on their brethren. The writer has practiced for many years the custom of asking the laymen, their wives and children, to fill the altar while the general invitation is being read. The ministry about the table, the laity about the altar, and in the pews, all on their knees, making humble confession of sins, and looking with faith for forgiveness, is a sight that might be supposed to fill all heaven with joy. After the ministers have partaken, and the usual thanksgiving has been offered, the elements are distributed to those at the altar, and the service proceeds as usual.

3. *Do n't be afraid of silence.* No ceremony of the church is so solemn as this. There ought to be opportunity of prayer and communion with the Divine Spirit upon the part of every one participating. Once uttering the formulas usual on such occasions, at each altar full of communicants, is far better than to be saying them over all the time. And even that is better than to be ejaculating expressions of prayer, praise and exhortation by two or more ministers at the same time, while distributing the elements. In the name of all that is sacred do not confuse the mind with your impatient suggestions, just as the Divine Spirit is bringing

before it the most precious visions of Christ that mortals can see this side of heaven. The writer has found it profitable, if the church has a good organ and organist, to have a very low, soft, plaintive voluntary played while the elements are administered. Better have silence than have this done poorly.

4. *Space may be allowed me for several suggestions in brief* First. Always remove the glove from the right hand before going to the altar. Second. Let the altar be filled alternately, from different sides of the church. This prevents confusion in coming and going. Third. Use only unfermented wine, but see that it is made pleasant to the taste. Fourth. Let the bread be presented to the communicants on the plates, either broken or cut into suitable pieces for use. The practice of taking a handful of long strips of bread and breaking off a piece to each person communing, ought to be done away with, for reasons apparent to good taste. Fifth. Let nothing follow the distribution of the elements but prayer, praise and benediction. Sixth Last, but not least in importance, let the whole church join heartily in repeating the prayer of confession, and the ascription of praise after the consecration of the elements.

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TERMS OF ADMISSION.

A man's view of an object varies as his relative position changes. The back of an individual does not present the same appearance as the face. The same moon has a variety of appearances. Sometimes it appears under the shadow of an eclipse. The terms of admission to the Lord's table vary according to the position taken with respect to the purpose or the ordinance. The Lord's Supper may be looked upon as a sacrament of life, or as a means of divine grace, or as a declaration of faith. To him who holds the latter view, this ordinance becomes a sign language, by means of which the heart's experiences are symbolically declared. As in baptism the beginning of the spiritual life is celebrated in symbol, so in the Supper the continuance of life is visibly and sensibly declared. As the water speaks of the washing of regeneration, so the bread and wine speak of life and cheer.

As a commemorative rite the Supper would, therefore, (to him who takes this view) lose much of its significance if its relation to baptism was disregarded. The first requisite must be that the communicant be a baptized believer. But as in baptism entrance into fellowship with God's people is celebrated, the ordinance of the Supper rightly belongs only to the church. A baptized believer in fellowship with a baptized church observes in an orderly way, the ordinance of the Lord's table. Those who have professed their death to sin and resurrection to a new life upon entering the church through baptism, now continue to declare their fellowship with the Great Head of the

Church in the Supper. Moreover, the church is looking for her Lord's return. In the Supper the church declares her faith in this great event. "As often as ye eat this bread and drink this cup ye do show the Lord's death till he come."

W. H. STIFLER, D. D., *Pastor Eighteenth Street Baptist Church, Detroit, Mich.*

THE THIRD WITNESS.

The Lord's Supper is a partaking of bread and wine, and is called, by inspiration, the communion of the body and blood of Jesus Christ, and also, the Lord's Supper. But, such eating and drinking is not, necessarily, taking the Lord's Supper (I. Cor. xi. 20-22). In order to be the Lord's Supper, these emblems of the body and blood of Jesus must be taken intelligently and gratefully, we discerning and appreciating the body and blood as having been offered for us.

This institution is made the third witness, by the Apostle John, of the Divine Sonship of Jesus. It was appointed on the night of the betrayal just before Jesus was tried and finally crucified for claiming to be the Son of God. This witness testifies explicitly that Jesus died, suffered for us, and implicitly that he is the Son of God (I. John v. 5-8, Rom. i. 4).

Every time a company of disciples do, reverently, take "the Lord's Supper," they show the "Lord's death;" they let the light of the immortal life so shine that men may see it and be constrained to glorify God.

This is God's mode of having the sweetest, most beautiful and most potential preaching done that is known among men. Here, men, women and children, the rich and the poor, the great and the small, the wise and the ignorant, the bond and the free, stand upon a common level—where there is, in the eye of God, no distinction, except merit, and in all the pathos of honest, contrite hearts they announce that "he died for our sins according to the Scriptures." When this institution is thus intelligently and solemnly attended to, it is the "Lord's Supper."

This appointment of God commemorates the first chapter in the three potentialities constituting his dynamic power for salvation from sin (I. Cor. xv. 3). The gospel is not God's power for salvation in the first instance, but it, and especially this first chapter of it, is God's power for continuing the disciples in the saved state. So Paul teaches in the second verse of this chapter, where he says of the Corinthian brethren, "Through which you are also being saved." The same lesson is, probably, seen at I. Pet. i. 15.

Any attempt to prevent this witness from testifying fully and freely the sufferings and death of our Redeemer, is a hideous sin against God and the souls of men. And, any careless or irreverent attempt or pretense at celebrating the ineffable agonies of Calvary is a sin of the deepest dye.

Let us, brethren, so attend to this solemn service that we may, through it, "Show forth the praises of him who has called us out of darkness into his marvelous light."

L. B. WILKES, *President of the State Evangelizing Board of California.*

THOU SHALT CALL HIS NAME JESUS.

“And thou shalt call his name Jesus, for he shall save his people from their sins” (Matt. i. 21).

In the grand and gracious scheme of human redemption, and its availability in man's salvation, three things may be considered.

I. The love of the Father as the moving cause. Had not God regarded man as of infinitely more value than the finny tribes of the deep, the feathered songsters of the air, the bleating flocks, and lowing herds of field and forest; yea, than diamonds and pearls, planets and stars, suns and systems, he would not have undertaken to provide for him a way of escape from the consequences of his transgression. But recognizing him as the creature made in his own likeness and image, possessed with powers and capabilities of endless endurance and progression, fit companion in his redeemed and recreated state for celestial intelligences, for the enjoyment of the beatific visions of the heavenly estate and the glory of God—it was in view of what man is, what the soul is capable of enjoying, or suffering, that the all-wise, infinite Creator, was so interested, was so moved toward the sinner, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life

“And thou shalt call his name Jesus, for he shall save his people from their sins.”

II. Here we have the procuring cause of man's salvation. “Jesus,” “Saviour” and “Christ,” anointed. He was chosen, elected, or appointed by

the Father, and anointed by the Holy Spirit to this special office and work.

He accomplished it through the deepest humiliation and suffering. Could we ascend some tall mountain peak, and have bestowed on us a world-wide vision, and a keen insight into every man's fallen nature; sin striding through the world, the most unsightly, hideous monster; and then could we see and realize how Jesus, as our Saviour, grappled with the monster in our behalf, for us individually, to save us from our sins, what an appreciation we should then have of his work and suffering.

To save us from the sin of ignorance and unbelief, from the plague and corruption of the heart, he trod the wine-press alone. He tasted death of the most painful and ignominious character, for every man. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. To him all the prophets bear witness, that through his name, whosoever believeth in him, shall receive remission of sins.

III. Faith in Christ is the grand instrumental cause which makes the atonement available in man's salvation. By faith the Holy Spirit applies the blood of atonement, as emblematically presented in the holy sacrament, the broken body and shed blood of our adorable Lord and Saviour. Thus, in the language of the poet,

He breaks the power of canceled sin
He sets the pris'ner free;
His blood can make the foulest clean,
His blood avails for me.

The sinner having confessed his sins, and exercised faith in Christ, he, Christ, is faithful and just to forgive his sins, and to cleanse him from all unrighteousness.

Therefore, as oft as ye do this, celebrate this feast, do it in remembrance of me. This, then, is the rallying point of the faith of the church, and the palladium of her hope; the ever-enduring memorial of Christ's atoning death, and the manifestation of the Father's love toward us; the center and circumference of every pious thought, of every holy impulse and heavenly aspiration, till we come to celebrate and enjoy it in its perfected, spiritual significance with Christ, the ascended Head in the kingdom of God. Amen.

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THE THREE FACTS OF THE GOSPEL.

When a Christian partakes of the Lord's Supper he comes into direct communication and spiritual sympathy with the Head from whence proceeds all life that is as necessary to prolong the Christian's life as the atmosphere is to sustain the physical man. In partaking of these emblems we are not only obeying a positive command, but we are also feeding on the spiritual food that comes down from heaven. Man needed something physical that his senses could take hold of. This spiritual supper contains the spiritual food that keeps alive the vital spark of the Christian. Christ

says this bread is his body and this wine is his blood; not literally so, however, for the wine is immediately called the juice of the vine.

1. Cor. xv. 3. The gospel consists of three facts: 1. The death. 2. The burial. 3. The resurrection. This Supper is the monument to commemorate the first; baptism, the second; and the Lord's Day commemorates the resurrection, the third. The great apostle to the Gentiles says if we are ever saved it will be by these, and these three monuments are of so much importance that there has never been a Lord's day since A. D. 34, that they have not spoken to the human family saying in so many words: 1. Christ died. 2. He was buried. 3. He arose on the first day of the week. Pliny, the Roman historian, in A. D. 107 says, "We have people here who are called Christians. They observe the first instead of the seventh day and commemorate by a supper the death of one whom they say arose from the dead." Lucian, A. D. 98, and Justin, A. D. 150, assert the same.

W. D. FRAZEE, *Christian Church, Oceanside, California.*

THE TWO HOUSEHOLDS.

We are about to celebrate the death of our Lord, and as this sacrament is to be observed in memory of the Master, the most tender interests cluster about it.

After the death of father and mother, children gather at the old home and take an interest in each other. They remember their childhood sports, and they visit the places where they played together, the brook where they splashed in the cool water, or gathered from its banks the long ferns. They remember the very peg where each one hung his Christmas stocking, but that which touches each heart most tenderly are the mementos left by the parents.

There is one drawer in the old bureau which is sacred ; it is carefully locked and its contents preserved from rough or careless hands. The ring, the pin, the spectacles that were worn by father and mother are kept there as mementos. They are brought out and passed from one to the other, and as the hand touches the keepsake the heart throbs with the remembrance of the past. Christian disciples, we are members of the "household of faith," and Jesus is our "Elder Brother." When he instituted this ordinance his first disciples were with him as his family, and he said, "This do in remembrance of me."

No careless hands nor irreverent lips must touch this bread or wine, for it is the Saviour's gift to keep him ever in the thoughts of his people. With solemn interest we take this bread which represents his body, and this wine which represents his blood, and as we eat and drink we remember the Christ, the incarnate Christ, the dead Christ, the risen Christ and the ascended Christ. Everything that Christ did, everything that he felt and every word that he uttered is of interest to us, but the thing of deepest interest to us now is the cross. It is not Christ the Son of God, nor Christ alone, but Christ crucified, who is the world's Saviour ;

and let us now, by faith, see the cross and the bleeding victim hanging upon it.

REV. J. B. FLEMING, *Presbyterian Church, Sparta, Illinois.*

THE TRAGEDY OF TRAGEDIES.

The death of Jesus of Nazareth ever remains the tragedy of tragedies. Not because he was the first, or only son of man, before or since, who was persecuted unto death for maintaining the truth, but because he is the Son of God, the only begotten of our Heavenly Father.

Therefore, there never was and never can be another death which did so affect the world. This fact must be remembered by Jesus' friends. They may forget the death of Stephen, Paul and Peter, and the thousands of Christian martyrs, and yet live in Christ; not so, if they forget Jesus. No one who does not know, or has forgotten Jesus and his death, can have the Spirit of Christ dwelling in him.

To help keep this in our mind he instituted the Supper—not a repast for the body, but a feast for the soul, by bringing oftentimes to memory the words and works of him who was exceeding rich, yet for our sakes became so poor that he had not where to lay his head, that we, through his poverty, might be made joint heirs of God.

A monument puts us in mind of something. So does a memento—a keepsake. The Supper is the

Christian's keepsake, always reminding him of his dear Redeemer.

Do not let the participation be cold and formal, but fervent and warm, with an overflowing soul of gratitude to God for the joys which have come to us through the shedding of Christ's blood. "Let everyone examine himself [and not others], and so let him eat," and thus communing with God and with each other, get the great spiritual blessing which comes in the sweet remembrance of our dearest and best Friend, on earth and in heaven.

N. J. MAJOR, *Christian Church, Martinsville, Indiana.*

"THIS IS MY BODY;" "THIS IS MY BLOOD."

These emblems are *his* by (a) *selection* of divine wisdom, (b) by *appointment* of divine authority, (c) by *signification* of divine facts.

Let this be an hour of holy remembrance. "This do in remembrance of me."

Not only remember our blessed Saviour, but remember his dying agony. This is his body in symbol. O Lord! let it be his body and blood in a sacred reality of appropriation to my soul. Let there be a transubstantiation of these emblems into their life-giving significance, that as I eat, my hungry soul shall be filled with divine love, which is divine life.

"Through faith in his blood." Believing him the Divine One, believe too, his blood is the divine remedy for sin.

Let no thought of a brother's faults intrude upon this holy hour, but let it be a season of communion with Christ. May this hour of tender memories refresh my love for my Redeemer. I sit at the foot of the cross and see the sad scene go on. His body is broken by the thorns, by the nails and by the spear. Sin did it! O my soul! Art thou harboring sin in thy deep recesses. I vow to hate it. Lord! help me to discover it, and to put it away. C. W. YARD.

“THIS IS MY BODY.”

“Jesus took a loaf, and blessed and brake it; and he gave to the disciples, and said, Take, eat; this is my body.” Take, eat; this is my body What wonderful words. How full of mystery. How very simple, and yet how sublime. It is the simple, the profound, the elevating, blended in a single trait, which make the sublime. This is my body. Of course it was his body. Had he not been eating bread in the paschal supper, and was it not, even while he thus spake, becoming a part of his body? Would not the nails of the cross break through this house of flesh, this house built out of a loaf of bread? Yet, more; did not this Son of God make all matter? He made the worlds, and upholds them by the word of his power. Aye, more; in the language of the Holy Spirit, this same Jesus, now speaking to you in this solemn feast, “is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth; things vis-

ible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things hold together. What more is needed? As the spirit in man holds together the elements of his body, so the Spirit of Christ holds together the whole universe of God. There can be but one substance in the universe. All things have been created in this Word of God. He could have picked up a star or sun, in the exercise of his mighty power, and said: "This is my body." In this Son of the Almighty "all things hold together." Who taught you to call this loaf an "emblem" of his broken body? Where did you get the idea that Christians were mere ritualists, showing forth the Lord's death by eating and drinking "emblems"? It is not an emblem. It is not transformed into a body by miracle, in answer to prayer. It is the body of the Son of God, and doesn't need to be changed. Life and immortality were brought to light in the gospel. The air we breathe is the breath of God; the bread we eat is the body of Christ; the blood of the grape is the blood of Jesus. "Life is real, life is earnest." "In him we live and move and have our being." There is nothing common or unclean on this old earth since the Spirit of Christ has been clothed with its dust. O Christian! every flower blooming beneath your feet was kissed into life by the Son of God. Therefore, "whether we eat or drink," even in the so-called common things of life, let us do all to the glory of God the Father, through Jesus Christ our Lord. Amen. T. J. SHELTON, *Christian Church, Little Rock, Arkansas.*

THIS IS MY BODY.

There are only two views at bottom that can be taken of the Lord's Supper; one is carnal, the other is spiritual. They are broadly distinguished, and there is no third or intermediate view conceivable. We must either accept the doctrine of the Romish church and of Luther, of an actual material presence of the body of Christ in the sacrament; or the doctrine of Zwingli, of a purely spiritual presence.

The question is simply this: What is there *there* before you on the sacramental table? Is there anything more than mere *bread*, which no hocus-pocus of any Romish priest, and no benediction of any Presbyterian parson can make into anything else? If you say there *is*, you are landed at once in the realm of unintelligible superstition. If you say with Zwingli that it *is* before and remains *after* the consecration, simple bread and nothing else, which serves as a symbol of the atoning sacrifice of Christ, you have an intelligible and rational doctrine. The attempt of Calvin to construct a *via media* between these two views, and to suggest a presence of Christ ON THE TABLE, which is "*spiritual* and yet *actual*," is an absolute and inevitable failure. There is no such presence taught in Scripture or conceivable by the human mind. Christ is spiritually present with every believing soul; but *not* necessarily more so at the sacred Supper than at any other supper. It is only as the symbols *help our faith* that he is spiritually present with us; and if he is not present to our *faith*, he is not (sacramentally) present at all. Let Presbyterians rid themselves of those superstitious notions on

this subject which have come down to us through the Romish church, from the middle ages. "*Crede, et manducasti,*" said Augustine; and there is no other feeding on Christ than that.

SAMUEL M. HOPKINS, *Professor Church History,
Etc., Auburn Theological Seminary.*

THE TWOFOLD SIGNIFICATION.

"For I received of the Lord that which I also delivered unto you, how that the Lord Jesus in the night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner he also took the cup, after Supper, saying, This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come" (I. Cor. xi. 23-26, Revision).

From the foregoing Scripture we are to understand the divine import of this solemn institution, as ordained and sanctified by our blessed Saviour, enjoined upon his disciples (the church), to be observed as a commemorative of his sufferings and death till the close of time, or till he come. Knowing, therefore, the purpose of his sufferings, for whom the great sacrifice was made, that his blood was applied to the new covenant, which promises complete and full pardon of sins, how solemn and significant this beautiful monu-

mental service, to all who have complied with the conditions of that covenant sealed with his blood. In its observance there is a feast and fellowship between the Lord Jesus, as the host, and his disciples, as his own invited guests.

In the institution of the Lord's Supper we have a monument erected by the Divine hand, twofold in its signification, standing between two great events—one in fact, the other in promise. On one side is inscribed, indelibly, the solemn fact, "He was delivered for our trespasses, and was raised for our justification." On the other side, in letters of shining light, the cheering promise, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

JOHN TRUAX, *Minister Christian Church, Fair Haven, Minn.*

TILL HE COME

The Jews celebrated the Passover until Christ came, died upon the cross and shed his blood. And the Lord's Supper must be celebrated until he shall come in the clouds of the heavens. Till he shall come the second time without salvation for the sinner. Till he shall come to put an end to the present state of things. Till he shall come to receive the church unto himself. A standing memorial and a standing obligation. In partaking of these emblems we

1. Proclaim the manner of his death. His body

was broken and his blood was shed. He was scourged, pierced, mangled, crucified.

2. We proclaim the object of his death. His blood was shed for many for remission of sins. "This is my body broken for you." He was bruised for our iniquities.

3. We proclaim the innocence of his death. "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." He voluntarily laid down his life.

4. We proclaim our interest in his death. We become interested by believing and obeying him. We are interested in the redemption which he purchased for us by his death.

5. We proclaim the love manifested in his death. It was the Son of God, the gem of the skies, and the Saviour of the world, manifesting the full measure of his love for fallen humanity.

6. We proclaim the death itself. The cross, the soldiers, the nailing, the inscription above the cross, the seven sayings on the cross, the darkened sun, the trembling earth, the rent veil, etc.,

Thus, with judgment and understanding, with reverence and humility, with joy and thankfulness, faith and love, do we proclaim his death till he come.

In closing, let me exhort you all to be faithful, not only in this, but in all Christian duties, until Christ shall come, seated at the right hand of power to gather his elect from the four corners of the earth; or, until your time of departure comes, when you will leave the body to be present with the Lord, and receive the crown of righteousness which he has laid up for all them that love his appearing.

JOHN BRANDT.

"THE LORD'S DEATH TILL HE COME."

(I. Cor. xi. 26). This verse declares the monumental value of "the Lord's Supper."

The divinity of Christ is the one tremendous truth of the Word of God. A belief in that truth and an open confession of it, guards the entrance to the kingdom of God. The life and deeds and death of Christ attest its truth. His life perpetuated in those who love and serve him, is a living monument to the truth that he is more than human—he is divine. His deeds while he walked with men compelled the testimony, "No man can do these things except God be with him." And in his death he reinforced the teaching of his life and deeds with an invincible power. He died, but "he died for our sins," and "the Lord's Supper" is the monument to that fact to be seen to the end of time. "For as often as ye eat this bread and drink this cup ye do show [or confess] the Lord's death till he come." The institution is a monument to death. The great huge fact of the death of Christ for our sins is perpetually expressed on this monument, built wherever Christians meet on the "first day of the week to break bread." He who partakes of it acknowledges the divinity of Christ and makes a new confession of his faith in the Son of God. The first symptoms of infidelity toward the divine Christ are detected at this service. He who loiters in coming to it manifests a trembling faith. He who fails to partake of these emblems of his broken body and shed blood, is on the verge of spiritual bankruptcy, or over the line in the starless kingdom of doubt and eternal death.

Why our Lord should select such an institution as a monument to his death we may not know, but

“God holds the key of all unknown,
And I am glad.
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

“I can not read his future plan ;
But this I know—
I have the smiling of his face,
And all the refuge of his grace,
While here below.

“Enough ; this covers all I want,
And so I rest ;
For what I can not, he can see ;
And in his care I sure shall be
Forever b'est.”

F. M. GREEN, *Minister Christian Church, Kent, O.*

TILL HE COME.

For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. (I. Cor. xi. 26.)

Christ dying for sinners is the central truth of the gospel. It is only through the atonement thus made that we can become “reconciled to the Father” and regain the divine image lost by the disobedience in Eden. If we lose sight of this fact, we become at best mere moralists clothed in the filthy rags of our own righteousness.

“ Christ and him crucified ” was the great theme of Paul’s preaching by which multitudes of Gentiles were converted.

This same truth is vividly set forth in the sacrament of the Lord’s Supper. Paul was not present at the institution of this divine ordinance, but he received it not by tradition but by revelation from God. (1. Cor. xi. 23.)

Here we have the “ visible word ” and the eye assists the ear to a great sacrifice made for sin.

But, my dear hearer, you may ask, is this the only benefit to be derived from this ordinance? We reply, assuredly not. For when you contemplate this wonderful exhibition of love, your affection for this “ friend of sinners ” will be awakened and strengthened.

As you approach the holy table, you again by this very act proclaim to the world your faith in the Lord Jesus. Thus you honor him who has said, “ Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven ” (Matt. x. 32).

Again blessings come to us in the line of obedience. “ To obey is better than sacrifice. ” “ If ye love me keep my commandments. ”

“ This do in remembrance of me, ” said the Saviour; and the apostle adds, “ For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come, ” thus clearly showing that this feast is to be perpetuated till Christ shall come “ in the clouds of heaven with power and great glory. ”

Lastly and chiefly, this sacrament is designed to be a special means of conveying to the souls of believers grace, or the blessings signified by the “ broken

body" and "shed blood." Christ does not institute empty forms. He is truly present to the believer. "The cup of blessing which we bless is it not the communion of the blood of Christ?" (I. Cor. x. 16). The mode of his presence we do not know, for it has not been revealed to us. It was not necessary for us to know. Perhaps we could not understand it. But by faith we can appropriate him to the salvation of our souls.

Come then with joy, gratitude, and confidence, and partake of this heavenly banquet prepared for you.

J. LUTHER KISTLER, *Hartwick Seminary, Otsego County, N. Y.*

"THIS DO IN REMEMBRANCE OF ME."

The Lord's Supper takes our minds at once from the scenes of the present, and carries us back into the past. It is a feast of remembrance, and to recall the past, is one of the best methods of drilling the mind and heart; and when the Saviour set apart an hour for remembrance, and placed before memory the most solemn and instructive event in the history of the race, he showed his deep knowledge of our nature and our needs. He invited us to look again and again, and ever keep in mind the source from which our religion sprang, and what it is. He would ever keep fresh in our thoughts the events of its origin, and its real essence and nature. This memorial is thus adapted to lead the heart into the school of reflection, and to

open to it the grandeur, the meaning, and the nature of our religion, all of which is here as in a nutshell. At the communion table we forget ourselves and our present and pressing affairs, and devote the hour to thoughts of the Saviour in the time of his greatest sorrow, pain and triumph. We surround the cross, and the small and unimportant things vanish, and the essence, the greatness, the divinity, alone shine forth. We see here the great favor and sacrifice of the Infinite God for us, and we see, too, a vast number of human beings, lost in sin, drawing truth and virtue and deliverance and hope and eternal life from the crucified Christ.

It is called "the Communion," not merely because in the hour of its observance the soul is supposed to talk with God; but also from the simpler and more literal fact, that all classes, high and low, rich and poor, sit down together at this board in an equality that is elsewhere unknown. Both reasons are weighty. For such a sacred meeting should indeed be full of meditations in the presence of God, and of the going forth of the Spirit of Christ; yet it is a feast where the only qualification is the heart's friendship for the Saviour, and where all earthly distinctions pass for nothing.

The spirit of the hour when it was instituted should ever attend its observance. It was an hour of forgiveness and affection. Death always bids away the things that divide, separate or alienate, and calls forth the things that unite. What a day of friendship and reconciliation and tenderness would the last day of the world be if only all should know it was the world's last day.

The Supper presents Christianity to us as a great friendship between God and man. Feasts are always

made for friends. We are prone to think of religion as a long, laborious service, painful and exacting, and to forget that it is also the noblest and best friendship. What the ties of friendship are between man and man, in their highest and purest form, that the ties of religion are between the Saviour and his follower. In the supper the Saviour says, "Lay aside all dread and come into the presence of your friend, who loves you beyond all human example or expression." The parting gift remains forever an emblem of the devotion of heart to heart. And so the Saviour, from the brink of the grave and in the hour of death, sends back this to the objects of his affection. It confirms the song of the angels at his birth, "Good will to men," in inexpressible tenderness.

And the one qualification on our part for participation in this supper, is love for him. It is not faultlessness nor any special attainment in knowledge, nor any special service performed, nor, indeed, any high degree of love. It is simply love for him in any degree. Where this exists it has power to adjust our relations to God and to our fellowmen. It is the one grace without which such adjustment is impossible. Now being a personal attachment, it becomes a comprehensive disposition, and, if allowed to bring forth fruit freely, it will develop every grace, and "bring every thought into captivity to Christ."

REV. ISAAC M. HUGHES, D. D., *Presbyterian Church, Richmond, Ind.*

"THIS DO IN REMEMBRANCE OF ME."

I. Cor. xi. 24. It seems, then, that Christians may forget Christ. There could be no need for this loving exhortation, if there were no fearful supposition that our memories might prove treacherous. Nor is this a bare supposition. It is, alas! too well confirmed in our experience, not as a possibility, but as a lamentable fact. It appears almost impossible, that those who have been redeemed by the blood of the dying Lamb, and loved with an everlasting love by the eternal Son of God, should forget that gracious Saviour; but, if startling to the ear, it is, alas! too apparent to the eye, to allow us to deny the crime. Forget him who never forgot us! Forget him who poured his blood forth for our sins! Forget him who loved us even to the death! Can it be possible? Yes; it is not only possible; but conscience confesses that it is too sadly a fault with all of us, that we suffer him to be as a wayfaring man tarrying but for a night. He, whom we should make the abiding tenant of our memories, is but a visitor therein. The cross, where one would think that memory would linger, and unmindfulness would be an unknown intruder, is desecrated by the feet of forgetfulness. Does not your conscience say that this is true? Do you not find yourselves forgetful of Jesus? Some creature steals away your heart, and you are unmindful of him upon whom your affection ought to be set. Some earthly business engrosses your attention, when you should fix your eye steadily upon the cross. It is the incessant turmoil of the world, the constant attraction of earthly

things which takes away the soul from Christ. While memory too well preserves a poisonous weed, it suffereth the rose of Sharon to wither. Let us charge ourselves to bind a heavenly forget-me-not about our hearts, for Jesus our Beloved, and, whatever we let slip, let us hold fast to him.

C. H. SPURGEON (*Morning by Morning*).

“THIS DO IN REMEMBRANCE OF ME.”

Christianity adapts itself to the needs of the human race in any age or condition. In it all possible forms of religious thought are reduced to the simplest terms. The Christ teaches fundamental truth; succeeding generations work out the adaptations in detail.

“God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life.” This statement sums up Christianity on its Godward side. A like summing up on the manward side may be found in the words of a chief disciple: “The end of the commandment [the whole matter of Christianity], is love, out of a pure heart and a good conscience, and love unfeigned.”

These two statements complete the sphere of religious truth, and we may challenge all history for a like all-embracing, all-beneficent utterance. There is nothing comparable, save similar utterances in the good Book itself. Indeed, the supremest effort of human thought in this latest century, can not imagine anything beyond.

The Master reduced language to the most concise and perfect form, and, in some most important instances, he conveyed his truth in the more universal sign language. Notably is this seen in baptism and the Lord's Supper, expressing, in the first, that he who would be his disciple, must die as to his old life, and rise as from the grave to live a new life with him; and, in the second, that the great central truth of Christianity is, that God gave his Son to die for us (the strong bare the infirmities of the weak), and that we must live on this truth and thus nourish within us a like divine life.

In the bread and in the cup it would seem that Christ sought to impart directly to the heart of the disciple, in the most remote day, the truth spoken by Nicodemus, in words already quoted. As we take the bread and the cup, it is as from the hand of Jesus. The minister is silent. The soul communes with its Lord.

WM. BAYARD CRAIG, *Minister Christian Church,
Pasadena, Cal.*

“THIS DO IN REMEMBRANCE OF ME.”

I. Cor. xi. 24. The Lord's Supper is a memorial institution—a memorial shaft, or it could not have served the Saviour's purpose; it would have been impractical, would have failed in accessibility to the majority of disciples. A memorial article would have been lost or counterfeited. “This do in remembrance of me” is a request, yet inspired with all the force of a

commandment ; it is burdened with all the earnestness of a great soul passing into the vale of death. It is the dying request of the world's greatest Benefactor, of man's only Saviour. It has in it the beating throbs of divine love , it has behind it the buffetings, pains and soul agonies of the Son of God, when "led as a lamb" to the slaughter ; it has before it the faithfulness of every disciple to Jesus "until he come again."

"This do in remembrance of me" brought together the disciples of Jesus in the primitive ages on each returning Lord's day ; it was a magnet around which they clustered, the primary object for which they met. It was their stay and comfort, the one great reason why they were "not to forsake" the public assembly, as some did, and do.

"This do in remembrance of me" shows proper respect and love for the Master when done by his disciples, and expression of their love. A man once stood viewing the ashes of his home. A neighbor said to him, Mr. B., of all the articles burned, which do you most regret ? "Little Roy's picture," said the man, "little Roy is dead, and the picture was the only memento we had of him ; it can not be replaced." The emblematic Supper is the picture of Christ ; it could not be replaced ; to every true disciple it is a priceless treasure.

"This do in remembrance of me" is the privilege of every child of God. It is not man's table, but the Lord's ; not sectarian, denominational, but catholic. It is for every disciple of the Saviour, each individual being the authority as to his or her personal qualification therefor ; that is, if judgment is made in the light of gospel requirements. The church can invite Christians, but can not forbid individuals.

"This do in remembrance of me" should never be perverted to personal favors, to individual whims, to social feasts, to gratification of the appetite, nor to the love of wine; but always observed as discerning the Lord's body; always in memory of Christ and his sufferings.

"This do in remembrance of me" is more than form; it is a means of grace, an element in our spiritual growth. In it we have fellowship with Christ; in figure we "eat his flesh and drink his blood," without which there is no spiritual life. How, or why, we can not tell; it is God's way, not ours. Its value as a spiritual aid is confirmed by experience.

"This do in remembrance of me" separates us, when done, from the world. "You can not drink the cup of the Lord and the cup of demons." By it we show our faith. By it we proclaim Christ. By it we confess our dependence on him in whom we trust. By it we renew our faith, confess our sins, implore his mercy and conform to his will. By it, for all he has done for us, we do at least something to reciprocate that love. The Lord's day and the Lord's table are divinely and historically joined together, and "what God hath joined" let not man divide.

W. W. HOPKINS, *Christian Church, St. Louis, Missouri.*

'THIS DO IN REMEMBRANCE OF ME.'

The word is imperative; the duty is of the first and highest obligation. He who instituted the church

and furnished and endowed it; he who had in knowledge, and took into consideration, all the exigencies of the future, and all the peculiarities and needs of his people, through all times and conditions, ordained this sacrament under the most solemn and impressive circumstances, and laid its observance on the conscience and affections of his followers. "This *do*." "Drink *ye all*." There are no exceptions. No room is left for neglect or excuse. The opportunity present, the obligation is unavoidable. Duty and affection bind it upon us, and there is no escape except in guilt and condemnation, to be followed by spiritual leanness and possibly death. Instituted by the Master in wisdom and love, having our good in view, how can we refuse or neglect?

The importance of this question is increased by the character of the sacrament. In soul and substance it is commemorative—"in remembrance of me"—commemorative of our greatest and best friend. Whatever thoughts and elements time and language and invention may have added to this sacrament, this was its original and sole purpose—a memorial of Jesus; and we do best when we think little and say less of "signs" and "seals," and stick to the simplicity of the original design. By frequent and loving repetition it is to keep alive in our hearts the memory of Jesus, the sacrifice for our sins, and the hope and cheer of our lives. Amid all the toils of life, through the din and smoke of all its battles, this memorial is to keep before the mind the Prince of Peace, the friend and helper of every struggling soul.

Yet how many neglect it, not once or twice, but generally, if not habitually! Many frighten themselves

from it by investing it with an undue solemnity. They think it too sacred to be touched. Sacred it surely is, and solemn, but not so as to expel those for whom it is intended. These elements go far to make its tenderness and helpfulness. They increase its uplifting power. But they should never frighten us from its enjoyment.

Others misapprehend Paul: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." The English word, "damnation," as now used, is too strong. It is misleading and alarming. The result of this word is not eternal damnation, but condemnation, serious and alarming condemnation, it is true; but still not the unpardonable sin. Nor does Paul say "he that, being unworthy, eateth and drinketh," for then all would be excluded. There is none who is worthy. The word is not an adjective, describing character, but an adverb, describing an action. The wrong is in the motive or character of the action. Therefore, however holy a communicant may have been, if he, at this time, eats and drinks with a wrong motive, he reaps condemnation. But, another, who has been sinful, very sinful, comes with true repentance and faith, and is received and blessed. No sincere soul can come under this condemnation.

This is the most precious, tender, and helpful of all the ordinances of the Lord's house, and should never be neglected.

C. W. SMITH, D. D., *Editor Christian Advocate,*
Pittsburg, Pa.

“THIS DO IN REMEMBRANCE OF ME.”

Softly fall these words upon our ears. The more than eighteen centuries through which they come to us, gives them a tenderness and pathos born of time and distance, and yet rids them of none of their power. It is Jesus speaking to us to-day, gently, earnestly, lovingly saying: “This do in remembrance of me.”

For my sake, because you love me, show that you love me. Show that you remember me. Do not let the world forget that I died for men. Show them my body broken. Hold up before them my blood shed. Remind them of Calvary. Lift me up, that I may draw all men unto me.

“It is finished,” he cried, in the last moment of his agony. Life is purchased for men. The redemption price has been paid. God will accept the offering and man will be saved. Go, now, tell the story. Preach the good news. Those that believe and are baptized shall be atoned for, and them my Father will accept and adopt into his family. Let them, then, do this in remembrance of me, and keep this before the world till I come again. It will continually repeat the sentiment, he died for me, and it is his pledge that he will come again.

Let us do this, my brethren, not because we are worthy—for who, among us, is worthy to approach or touch these hallowed things?—but accepting it as a great privilege and a high honor, we will do it in his memory, and in doing it we do not boast our worthiness, but proclaim our need and his love and mercy

and power to save. In the presence of this bread and this cup, let us bow our heads in deep reverence and softly whisper, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and from softened hearts bring up this word: Jesus, thou Son of God, my Saviour, my Redeemer, in thy suffering, in thy rejoicing, in thy triumph we remember thee, and we do this for thee.

E. L. FRAZIER, *Minister Christian Church, Erie, Penn.*

"THIS DO IN REMEMBRANCE OF ME."

Luke xxii. 19. The keepers of cemeteries tell us that the dead are soon forgotten. For a few short years their graves are carefully tended by loving hands, and tears are wept over them by sorrowing relatives and friends. But soon new interests claim the attention of the bereaved ones, and the graves of the dead are neglected. There is nothing very strange in all this. It is but natural that our interest in the living should supplant the love we have for our dead. The latter are beyond the reach or need of any help of ours, while the living are making continual demands upon us. So that we are not conscious of anything like disloyalty to our dead if we allow ourselves to become interested in the affairs of the living, as those who have passed from our sight pass from our minds as well. Our Saviour, aware that to many of the living

the dead are soon nothing more than a rapidly fleeting memory, has instituted a rite by the observance of which his disciples are to hold him in everlasting and affectionate remembrance. Whenever we gather about the Lord's table and eat of the Supper to which he invites us, it is that we may "show forth the Lord's death until he come." There are many incidents connected with our Lord's life which he does not especially charge us to remember. They have their importance and interest for us, but no great consequence depends upon our remembering or forgetting them. But the death of the Son of man is an event of such transcendent importance that to remember all its depth of meaning, and the issues that are dependent upon it, should be our greatest solicitude. Therefore, when Jesus says: "This do in remembrance of me," shall not our hearts respond: Yes, Lord, we will remember thee?

REV. EZRA J. RIGGS, *Pastor Congregational Church, Stockton, Cal.*

TRANSUBSTANTIATION.

Transubstantiation, the conversion or change of the substance of the bread and wine in the eucharist into the body and blood of Jesus Christ, which the Romish Church supposes to be wrought by the consecration of the priest. Nothing can be more contradictory to Scripture or to common sense, than this doctrine. It must be evident to every one who is not blinded by igno-

rance and prejudice, that our Lord's words, "This is my body," are mere figurative expressions; besides, such a transubstantiation is so opposite to the testimony of our senses, as completely to undermine the whole proof of all the miracles by which God hath confirmed revelation. According to such a transubstantiation, the same body is dead and alive at once, and may be in a million different places, whole and entire at the same instant of time; accidents remain without a substance, and substance without accidents; and that a part of Christ's body is equal to the whole. It is also contrary to the end of the sacrament, which is to represent and commemorate Christ, not to believe that he is corporeally present (I. Cor. xi. 24-26.) But we need not waste time in attempting to refute a doctrine which, by its impious consequences, refutes itself.

Buck's Theological Dictionary.

TRANSUBSTANTIATION—ARGUMENTS AGAINST.

1. This is my body. "Here, it must be observed, that Christ had nothing in his hands at this time but part of that unleavened bread which he and his disciples had been eating at supper, and, therefore, he could mean no more than this, viz.: that the bread which he was now breaking represented his body, which, in the course of a few hours, was to be crucified for them. Common sense, unsophisticated with superstition and erroneous creeds, and reason, un-

awed by the secular sword of sovereign authority, could not possibly take any other meaning than this plain, consistent, and rational one, out of these words."

✓ 2. We freely concede that the language of the Scripture must be understood in its literal sense, unless the nature of the subject or the context forbids it, or the literal meaning involves some palpable contradiction or absurdity. We admit, freely, that Jesus said: "This is my body." So he said, "I am the vine;" "I am the door;" "I am the bread;" and much more in the same style. When a stranger, coming into my parlor, and being struck with a fine portrait upon the wall, asks, "Who is that?" and I reply, "That is my father," I speak truly, but figuratively; just as Joseph did when he said, "The seven good kine are seven years;" or Daniel, when he said, "Thou art the head of gold;" or John, when he said, "The seven stars are the angels of the seven churches;" or Jesus, when he said, "This is my body."

3. "It has been remarked, that in the Hebrew and the Syriac, a dialect of which was spoken by our Lord, there is no word which expresses to denote, to signify, or to represent, and that its place is supplied by the verb of existence. When we would say, this thing signifies another thing, the Jews said, this thing is another thing. Thus the seven good kine, and the seven ill-favored kine in Pharaoh's dream, 'are seven years,' that is, signify seven years of fertility or barrenness; the ten horns of Daniel, 'are ten kings, or, are emblems of them.'"

4. Moses said of the paschal lamb, 'It is the

Lord's passover," just as our Saviour said of the bread, "This is my body." The Passover was the act of God, who passed over the houses of the Israelites; the lamb was only a memorial of it, and was so understood by every Israelite. Now, if we reflect that the Jews were accustomed, in this case, to call the sign by the thing signified, we shall perceive that the disciples were in no danger of mistaking their Master's meaning, when he called the bread his body; that they must have instantly understood his design, and known that nothing more was intended than to constitute the bread a sign or memorial of his body, especially as he added, "This do in remembrance of me." It would be as rational to infer from the former, that the paschal lamb was God himself, in the act of passing over the houses of the Israelites, as it would be to infer from the latter, that the bread is the very body of Christ which was born of the Virgin, and nailed to the cross.

5. "It destroys the nature of a sacrament. Two things are necessary to a sacrament, a sign and a thing signified, an object presented to our senses and some promised blessing which is represented and sealed by it. This definition is a 'visible sign of an invisible grace.' Baptism accords with this definition, for water represents the purifying influences of the Spirit, and the sign is distinct from the thing signified; but by transubstantiation the sign is miraculously taken away, and the thing signified is put in its place. We say that the bread is a sign of the body of Christ; but papists affirm that it is his body itself."

6. "But this form of speech is common, even in our own language, though we have terms now to fill up the ellipsis. Suppose a man entering into a mu-

seum, enriched with the remains of an ancient Greek sculptor; his eyes are attracted by a number of curious busts; and on enquiring what they are, he learns this is Socrates, that Plato, and a third Homer. Is he deceived by this information? Not at all. He knows well that the busts he sees are not the identical persons of those ancient philosophers, poets, orators, historians and emperors, but only representations of their persons in sculpture, between which and the originals there is as essential a difference as between a human body, instinct with all the principles of rational vitality, and a block of marble. When, therefore, Christ took up a piece of bread, brake it, and said, This is my body, who, but the most stupid of mortals, could imagine that he was, at the same time, handling and breaking his own body. Would not any person, of plain common sense, see as great a difference between the man Christ Jesus and the piece of bread, as between the block of marble and the philosopher it represented, in the case referred to above?"

7. "The sixth chapter of John is the final appeal with Romanists when all else fails them; and much reliance is placed on such language as, 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;' 'My flesh is meat indeed, and my blood is drink indeed;' 'He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him.' These, and other expressions of like import, they insist are literal, and refer to the Lord's Supper. Both of these assumptions are erroneous, as must appear from the general and special scope of the passage itself, and from parallel texts. If the language is to be taken literally, then it refer to the eating of the flesh

of Christ in the Eucharist, it follows that whoever has once eaten it shall live forever, he shall never die. But this Romanists do not believe; they are hence inconsistent. The occasion of delivering this discourse proves beyond all question that our Lord had no allusion whatever to the Eucharist. It was spoken to unbelieving Jews before the Eucharist was appointed, and to rebuke them for following him simply because they had eaten of the loaves and fishes he had administered to them the day before. To receive the Lord Jesus by faith, is to eat his flesh and drink his blood; and this the chapter obviously teaches to those not blinded by a false theory."

"Christ is the food and drink of our spirits; this is the lesson taught here. The same is taught by the Supper. They both relate to a deep spiritual truth, that just as by eating, digesting and assimilating bread, the body is renewed day by day, and thus its vital powers sustained, so Christ is the bread of our souls, and he becomes the source of life to every Christian."

8. "Transubstantiation is at variance with these dictates of reason. It supposes a body to be, at the same time, in more places than one. It is in heaven at the right hand of God, and it is on earth on the altars of the Romish church. It does not come down from heaven to earth; but it remains in heaven and yet is upon earth. It is present, not in one place on earth only, but in a thousand places."

9. "The doctrine of transubstantiation subverts the evidence of our senses. We see bread and wine in the Eucharist; we smell them, we taste them; and yet we are told that they are not bread and wine, but a collection of unsubstantial accidents, under which

the body and blood of Christ are concealed. Here, then, is one case in which our senses deceive us, and how can we depend upon their testimony in any other case?"

IS THE LORD'S SUPPER A TRANSUBSTANTIATION?

There is no evidence, either historical or critical, that the Supper was instituted to perpetuate a sense of the bodily presence of Christ.

But all this has been repeated thousands of times, by all the denominations of Protestants, yet, leaving the Catholics in full possession of their claim to the text, "This is my body." But the original of this text is no more to their purpose than is the common-sense view of the subject. The history of this institution represents Christ standing with a loaf in his hand. But instead of saying this bread is my body, he used a word rendered "this," which can in no way be applied to bread. If used adverbially, as it sometimes is, it should be rendered thus: "So is my body broken for you." But if used as an adjective, "This body of mine is broken for you." But in no sense can it be used to imply, this bread is my body. Greek grammar justifies no such application.

I have discussed this question with able scholars, and their failure has given me the utmost assurance.

But whether it be hard or easy to account for the blunders of so many able men over this text, we all

know such mistakes are possible, even among the brightest scholars.

But should we allow the adjective *this* to include the noun bread, it would still come far short of proving transubstantiation. For an absurdity can never be proved by any rule of grammar, or law of logic.

But the doctrine of the bodily presence of Christ in the Supper, despoils it of all its moral influence. The minds of such communicants are groping after a mysterious miracle, which they can neither see nor understand, instead of letting their hearts overflow in sympathy with the suffering Saviour, and in heavenly gratitude to God, who gave his Son thus to suffer for the sins of the world.

Each congregation should exhibit but one loaf in the Lord's Supper, and one cup of blessing, though there may be several cups of distribution. The Israelites presented twelve loaves before the Lord, because there were twelve tribes of the children of Israel. But, as God recognized but one tribe of Christians, we should have but one loaf. The body of Christ is one, his church is one, and every symbol used in his worship should remind us of this unity. The recurrence of this institution is the occasion for love, thanksgiving and humility.

B. U. WATKINS, *Christian Church, Cameron, Mo.*

A FEAST UPON A SACRIFICE.

In all the sacrifices, except one, among both the Jews and the heathen nations of antiquity, there was a

feast made upon the victims offered upon the altar. They first slew the animal, gave a part to God, a part to the priest, and then feasted upon the rest, thus signifying that God, the priests, and the people could eat in amity at the same table; that peace was made by the sacrifice of the victim's life and the offering of its blood, and now all could dwell together in holy and blessed fellowship. The sacrifice was one thing, the feast upon the sacrifice another, yet most closely connected. So in the Supper we offer no sacrifice; Jesus did that when he went into heaven. But he consecrated bread and wine to be forever in his church the memorials of his body and blood; and upon these memorials we feast as in the Jewish and patriarchal age the worshipers feasted upon the sacrifice. They literally ate the victim; we eat by faith. "The flesh profiteth nothing. It is the spirit that quickeneth; the words that I speak unto you, they are spirit and they are life."

The Supper, then, is no sacrifice, but a feast upon a sacrifice, and answers to those feasts among the Jews and Gentiles made upon the bodies of victims. Those sacrifices were innumerable, and continued for four thousand years; but Christ, by the one sacrifice of himself, put an end to them all; and, since the hour Jesus expired on the cross, there has been no sacrifice made by divine sanction on the earth. In anticipation of this, and that his disciples to the end of time might be reminded of his expiatory death for the sin of the world, he instituted the Christian feast, in which his people hold communion by bread and wine with him and with one another. The sacrifices and the feasts following them under the law were only types; this in the gospel is the reality. The Supper is not the sacri-

fice that was made once on the cross, and is being offered in heaven continually, while we feast here on earth by faith in it, through the emblems of his broken body and shed blood.

In the light of what has just been said, the argument against idolatry, in the tenth chapter of I. Corinthians, is easily understood. "Ye can not drink the cup of the Lord, and the cup of devils: ye can not be partakers of the Lord's table, and of the table of devils."

This last remark leads us to another cogent argument against the Romish doctrine of the mass. It must be stated very briefly. Paul does not say we are partakers of the Lord's altar, but the Lord's table. The argument is more forcible because it is undesigned. There is no literal altar in the church of Christ, neither is there a literal priest. Christ is altar, victim and priest in himself.

ROBERT GRAHAM, *Christian Quarterly*.

THE SERVICE OF THE SUPPER.

NOTE.—[The writer regards the celebration of the Lord's Supper as the most important of the services of the Church of Christ on the Lord's day.]

It is manifest in the Epistles that it was regarded as the center about which other services were grouped. No preaching can be a substitute for it; no prayers nor psalms may supplant it, and any teaching that comes in its place, or permits it to be slighted, is, so

far, false teaching. It is—this feast of the Lord—“the church in full communion assembled.” All have share in this. Therefore let it have a full allowance of time. When a discourse precedes it, let that discourse lead to it, not, as is often purposely done, to the ordinance of baptism. The church is here; the baptized ones are to be nourished in the divine life, and this is the richest part of the feast. As the previous service leads up to it, so nothing after should detract from it. Let no announcements of any kind be made after it; let no church meeting, with talk of janitor's or pastor's salary, drive it from the mind. Let the solemn hymns be sung, and let us go away with hearts resting in the Lord. With such thoughts about “before and after,” and believing that the celebration itself should be itself, and nothing more (thanks for “loaf” or “cup” should not be prayer for the whole creation; but, just thanks for the symbols and the symbolized), so, with earnestness and solemnity, we would lead the celebration with such words as follows:

Brethren, beloved, again we are in the house of the Lord. We are met at his invitation; we are here at the bidding of the King. Our assembly gives us fellowship with one another, and the thoughts of our hearts are in fellowship with those who are not here. We know that to-day, in Turkey and California, in London and Chicago, assemble others who honor our Lord. We know, too, that in ages past, others have thus assembled every week, on mountain side, in lofty temple, in hidden cave, in upper room. We call to mind John at Ephesus, Paul at Troas, Cephas at Joppa. Most of all, we remember now, the Master and the eleven around a table. Judas gone, all hearts loyal

and loving. We are here to remember, as he remembers in heaven, "the night on which he was betrayed," and the dark day of the cross which followed. As then, and all the thousands of weeks since, there were bread and the fruit of the vine; so, also, now. Let us give thanks for the bread. (All rise.)

Dear Father, to thee we owe our life, and our daily bread which sustains it. The higher life, the growth of the soul, communion with thee, is also by thy will. Thou hast shown us how to attain thereunto, by the gift of thy Son. Jesus our Lord showed us thy life, thy love, by dying for us and by living. The gift of him is as bread to the hungry; it is the food divine. We thank thee for this bread, which we break in remembrance of him, which we eat as a symbol of the body of Christ, bruised, broken, slain for us. For this bread, for his sacrifice, we thank thee in his name.

With thanks in our hearts stronger than our words, let us eat this bread.

(Then, after distribution of the bread:)

"Dear Lord, what memories crowd
Around this sacred cup;
The upper room, Gethsemane,
Thy foes, thy lifting up."

So, again, to the Father of all mercies, let us give thanks for this renewed mercy of to-day, and for the greater thing we see through it—God's unspeakable gift. (All rise.)

Our Father, looking at the tender compassion of our Saviour, it seems hard to think that it pleased thee to bruise him and put him to grief. Yet we see in it thy love that would draw us to thyself, and his exem-

plary heroism that endured the cross and despised the shame of it, that we might see how to be made perfect through suffering, and that we might give ourselves to the like meekness of service for others. Father, we thank thee for thy Christ; we would take the shedding of his blood as our deliverance from selfishness and all sin, and we would thank thee with glad hearts for the cup of remembrance that tells us of this suffering, and this cup of hope which bids us watch until he come.

So let us all drink of this wine and of his love.

(After the celebration, a short pause, then the hymn.)

ROBERT HAY, *Minister Christian Church, Junction City, Kan.*

SHOWS CHRIST TO BE MORE THAN MAN.

It was the same night in which our Lord was betrayed, and several hours before the betrayal, that he instituted this ordinance, which commemorates his death. The scenes of the trial and the crucifixion being still in the future, were nevertheless distinctly present to his view, and he appointed the service in order that his disciples might ever keep in remembrance his sacrificial death. The fact that he made this appointment to be observed permanently by his church, while his death was yet in the future, suggests two thoughts.

1. We see that he could look into the future, and must, therefore, have been more than man. He an-

ticipated his own death, yet took no measures to avert it, since for this cause he came to this hour. He laid down his life, that he might take it again. As often, therefore, as we come to the Lord's table we ought to be reminded that he is our Divine Saviour, not a merely human friend—able to save to the uttermost all who come to God by him.

2. We see something of the significance and importance of this ordinance. The bread broken and the wine poured out, symbolize his body torn, and his blood shed for sinners. In eating of the bread and drinking of the wine we indicate our belief that he died for us; we acknowledge our dependence on him for pardon and cleansing, and we ratify anew our vows of allegiance to him as our divine Lord and Master. In receiving the bread, since bread gives nourishment to the body, we signify our dependence on Christ for spiritual nourishment and strength. In drinking of the wine we pledge ourselves, in the most solemn manner, to do his will and serve the interests of his kingdom.

May we have grace to-day to eat and drink intelligently, and to our highest spiritual profit.

KENDALL BROOKS, D. D. (*Baptist Church*), *Professor of English, Alma College, Alma, Mich.*

SKELETON OF SERMON.

People of all ages have been taught to remember important events. The Israelites kept the Passover in remembrance of their deliverance from Egyptian bond-

age. But the Lord's Supper was given to remember Christ (Matt. xxvi. 26). And, as they were eating (the Passover), Jesus took bread and blessed it and brake it, and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave to them, saying, Drink ye all of it. For this is my blood of the new testament, shed for many for the remission of sins.

The Passover was to the Jews only, but the Lord's Supper is for all Christians; hence the difference between the Passover and the Lord's Supper.

The Lord's Supper is a monument, calling our minds back to the suffering and death of Christ. Paul reminds the church at Corinth of the design of this supper (I. Cor. xi. 23-26).

This institution is not in honor of some sacrifice we have made, but of Christ, who was sacrificed for us.

The disciples met upon the first day of the week to break bread (Acts xx. 7). This shows not only the design of this meeting, but the day upon which the church came together to remember the Lord.

Each disciple must partake of this loaf and this cup in order to live a Christian life (John vi. 52-56).

We do not commune with each other, but with Christ. Therefore bringing to our minds the broken body and shed blood of Christ (I. Cor. xi. 24-26).

This is the Lord's Supper, and not man's. Therefore let him eat of that bread and drink of that cup (I. Cor. xi. 28). This teaches us examination of ourselves, and not that of others.

To partake of these emblems unworthily, is to eat and drink not discerning the Lord's body. After they

had partaken of the loaf and of the cup, they sang a hymn and were dismissed (Matt. xxvi. 30).

T. J. BURTON, *Christian Church, York, Neb.*

SIGNIFICANCE OF THE LORD'S SUPPER.

We come now to the most solemn and the most beautiful act of public worship. It is solemn because of the event it celebrates, viz: the tragic death of our dear Saviour, in which his body was bruised for our iniquities and his blood was shed for the remission of sins. Was ever love like this? His death was wholly voluntary. There was no constraint or compulsion. He laid down his life for the sheep. But he did not want to be forgotten. He wanted to be remembered by his friends. In this he showed his kinship to the race for which he died. "This do in remembrance of me." These loving words make this institution a perpetual delight to the Christian. Willful neglect of the Lord's Supper can only be prompted by base ingratitude.

In the Lord's Supper we enter into sweet and close communion with the Lord himself. "Is not the cup of blessing which we bless the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ (I. Cor. x. 16). Willful neglect of the Supper is a refusal to commune with the Saviour.

This institution is beautiful because it is the family table and once a week leads to the reunion of the

Lord's family. Here we meet in a blessed fellowship after the labors, cares, sorrows and heart-struggles of the past week. Here at this table we receive the spiritual nourishment that will enable us to successfully overcome the difficulties of the week to come.

Let us come to this table in faith and love. Let us banish all worldly feeling. Let it be observed in no formal way, but by faith may we eat of him who is the Bread of Life, and drink from that spiritual Rock, which is Christ. And may we follow this supper with such a godly life as will bring us into possession of all the blessings vouchsafed to us in the blood of the Crucified One.

SIMPSON ELY, *Christian Church, Kirksville, Mo.*

SIGNIFICANCE OF THE LORD'S SUPPER.

I am not going to enter, to-night, into a doctrinal discussion of the significance of the Lord's Supper. At some other time, on some other occasion, I may do that. Yet I pause a moment to note what singular growths have come out of this very simple incident. We have required that men should be members of a church before they can sit down at this supper. But these twelve were not members of the Christian Church—no Christian Church had been organized. We have required that they should assent to a creed, with certain fundamental articles. We have required that they should be baptized. There is no adequate evidence that any one of these had ever received any kind of baptism, and only an indica-

tion that four of them had been baptized by John, not one of them baptized into the Christian Church in the name of the Father, the Son, and the Holy Ghost. We have made it a Church ordinance, to be administered only in the church, and by a priest or minister. But the Paschal Supper was a family not a church celebration, and the Paschal lamb was slain, not by the priest, but by some member of the family, usually the father. All these are church additions of a later date. The Lord's Supper, as Christ instituted it, was a simple, social meal. The only condition he attached to his invitation was a loving memory. He would have only loyal ones sit at that Paschal table. He would have only those that had sworn to follow him to the death. Not even his mother sat with him; and the traitor was exiled from the table before the bread was broken or the cup was passed. Then the one, the only, the last, the dying request of Christ, was given to his friends: "This do in remembrance of me." If they had built some great monument how we would have traveled longingly that we might look upon it; but had it been built, the rain and the wind, and the frost would have eaten into it, and obliterated and destroyed it. Had he said, "Build me some fine cathedral that shall stand as a memorial to me," how we would have poured out our contributions that somewhere in this world there might stand some central temple, over which the cross on which he hung should stand throughout the ages. But the cathedral would have passed into hands of men corrupted by ambition, and belittled by narrowness and hardened by dogmatism. He made his monument of loving hearts. Only this do: Sometimes sit down together; sometimes remem-

ber that last occasion when I grasped the hands of those I loved, looked into their faces and heard their voices ; sometimes sit at a supper table, eat and drink and think of me.

And now, one word to you : Was it much that he asked of you ? Is it much that he asks of you ? Churches have built barriers, have required baptisms and creeds, and memberships as conditions of admission to this table ; thank God, this church has made none such. Every Communion Sunday, for forty years, the invitation has gone out from this desk in that first invitation, " This do in remembrance of me." If you love Christ and remember him, why not do this at our next communion ? I think I may safely assume that there are many people in this church to-night that think in somewise that they are following Christ ; that are trying, in some measure, to live according to the principles of the Golden Rule, or the Sermon on the Mount, but that never have sat at the table of Christ. I leave with you Christ's only dying request. He longs to be remembered, as love always longs to be remembered. He wanted not his grave to be obliterated from the earth and trodden under foot of men, as if it were an indifferent thing ; he wanted not his name to be blotted out of human memory or his personality to be forgotten from throbbing hearts. He commands you in many things, he guides you in many things, he gives you opportunity to serve his children, his poor, in many ways ; but there is only one personal request he makes of you, that now and again, at some supper table, with simply bread and wine, you shall, as they that love him have throughout all ages, perpetuate his memory, and show that you care for his person. For-

get my words of poor description, but let me burn into your hearts, if I can, the one sentence, "This do in remembrance of me."

REV. LYMAN ABBOTT, *Pastor Plymouth Church,
Brooklyn, N. Y. (Christian World Pulpit.)*

THE SIGNIFICANCE OF THE SACRAMENT.

"Ye do show the Lord's death till he come" (I. Cor. xi. 26).

The Lord's Supper is the most sacred sacrament of the church. It signifies to the heart of the believer all that Christ in his sacrificial offering is to the church. It is a supper, and in it we eat and drink with Christ. It is eucharistic in that it is an expression of devout thanksgiving. It is called the communion, because in it we enter into fellowship with Christ.

The purpose of this sacrament is to set before the world the faith of the church in the crucified Lord. The aim of this sacrament is also to set before the mind and heart of the believing recipient, in a live apprehension, the blessed, finished work of Christ, through the atonement wrought out in his death. This ordinance is, furthermore, a covenant of God with man, and of man with God, solemnly entered into by the believer in receiving the bread and the wine in the name of the Lord Jesus—these representing in the most sacred symbolism the body and blood of the Redeemer. It also foreshadows the second coming of

Christ, and is to be observed by the true believer until he shall appear the second time "without sin unto salvation."

J. W. HOLT.

THE SIMPLICITY OF THE LORD'S SUPPER.

How strangely simple, yet significant, is this feast. The loaf, the cup, the table, and the Lord's gentle command: "As oft as ye do this, do it in remembrance of me." It is so personal, so natural, so affectionate, that we almost see him standing in our midst. And how elevating to our souls is this quiet ordinance of the church. With such plain and usual things it leads the mind away to contemplate unspeakable realities. It touches the widest extremes, and blends into one harmonious expression the most varied elements. While it points back to the agonies of the garden and the cross, at the same time it beckons us onward to the glories of our Father's house. It tells of suffering love, of pity far beyond comparison, and of the hopes and joys of the everlasting presence. Here angels pause to wonder and contemplate this revelation of the great heart of God, in the gift of his only begotten Son, and the wonderful submission of our dying Lord, in order to redeem our sinful race. All Scripture centers here. All history finds its equipoise in this mighty fact. The time and the eternity that press upon it, turn to this event, as the central point of their grandeur and meaning. From its center to its circumference, in every fiber of its being, the universe feels

the touch of his matchless power. In the presence of this awful fact words seem idle, and the heart is subdued into the silence of love and adoration. This is language itself—the logic of divine philanthropy and condescension. While God thus speaks to us in this feast, let us bow our hearts in silent adoration and holy fear, for we are in the very presence chamber of the Most High.

J. L. DARSIE, *Minister Christian Church, Danbury, Conn.*

SPIRIT IN WHICH IT SHOULD BE OBSERVED. —

1. In the spirit of deep humility of mind.

As sinners—as utterly unworthy of so great a sacrifice. As living monuments of God's forbearance and mercy.

2. In the spirit of grateful love to Jesus.

"We love him because he first," etc. Here is the evidence; here, the astounding proofs; here we hear him address us, "This is my body," etc. "This is my blood," etc.

3. In the spirit of faith.

"Draw near in faith," etc. "Without faith," etc.

4. In the spirit of love to all mankind.

Here Christ says, by his example, "Love your enemies." "Bless," etc. He says, especially, "A new commandment I give unto you, that ye love one another."

5. In the spirit of joyous hope of joining Christ and his church in heaven.

Christ has gone to his Father's house, and there he receives from the church on earth, his people, that they may be with him forever and ever.

Appleton's Sketches.

SPIRIT IN WHICH IT SHOULD BE OBSERVED.

We will only subjoin a few directions in what frame of mind we should attend upon this ordinance. It should be with sorrow for our past sins, and easiness and calmness of affection, free from the disorders and ruffles of passion; with a holy awe and reverence of the Divine Majesty, yet with a gracious confidence and earnest desire towards God; with raised expectations; prayer, joy and thanksgiving, and love to all men. When coming from it we should admire the condescensions of divine grace; watch against the snares of Satan and the allurements of the world; rejoice in the finished work of Christ; depend upon the gracious influence of the Spirit, that we may keep up a sense of divine favor, and be longing for heaven, where we hope at last to join the general assembly of the first-born.

Buck's Theological Dictionary.

THE SPECIFIC OBJECT.

There is one idea in connection with the Lord's Supper which is not always taken into account by the

believer as he approaches the sacramental table. The specific object for which the Christian goes to the sacrament is, that he may commune with his best Friend. The Lord honors us by extending the invitation to come and sup with him. This same Lord once spake a parable in which he represented himself as displeased because one came to a feast which he had prepared without making the proper preparations. As the Lord has honored us so greatly, it should be our greatest desire to do all in our power to honor him. How can we best do this? When an honored friend invites us to a feast we make all the preparations before we start. All matter, apparel and personal appearance are arranged at home. Then when we come into the presence of the host and his friends we are not embarrassed or ashamed. A look into the glass after our arrival, and we are at perfect ease to enjoy the feast and the congenial companionship of him who has spread it. Neither do we have to trespass on the time devoted to the feast to make the necessary preparations therefor.

We should go to the table which our Lord spreads in a similar manner. We should confess our sins, and feel the peace of pardon thrilling our souls before we go to the house of God where the feast is spread. The good resolution for future conduct should be formulated before we sit down with Christ. If anything is left undone before we go to the house of God let it be attended to before we go to the table. Then, with everything settled, and our souls at peace with God, we can go and have blessed communion with our Saviour. We are in a condition to love and honor him with all the mind, heart, soul and strength. And this is what he wants. As we commune with him and

tell him of our love, he will commune with us, giving the assurances of his fidelity as our Intercessor before the throne of God. Such a sacrament will indeed be a feast worthy of Christ, and worthy of his devoted followers.

A. C. PECK, *M. E. Church, Editor Rocky Mountain Christian Advocate, Denver, Col.*

THE SPIRIT IN WHICH IT SHOULD BE OBSERVED.

The Lord's Supper is a divine institution, and should be observed by his people in a spirit of true devotion. It would be improper and sinful to come to the celebration of this institution in an irreverent or thoughtless or impatient spirit, and while living in sin and not even intending to forsake it. But such a condition of the soul would cut us off from acceptable service of any kind. But a painful consciousness of our unworthiness is the very spirit in which we ought to come to the service of this memorial institution, for only in such a frame of mind can we properly appreciate the divine mercy and love which gave us such a Saviour. This is a commemorative institution, and as such it has no parallel in the world's history. The world has had its great epochs, and some of these are appropriately commemorated. Nations and individual souls have wrought wonderful achievements, and many of these have been appropriately embalmed in marble and brass, in prose and song; but you search history in vain for a

parallel to this institution. It is a showing forth of what? Why, of a fact in history that any other than the blessed Christ would fain have hidden from view. It is the showing forth of the Lord's death. I would keep that fact ever before us, that we may bear in continual remembrance the wondrous price that was paid for our redemption. But its meaning is not exhausted when it shows forth his death. It carries us forward "till he come," thus testifying to the resurrection and present life of Christ. It is the beaming and showing forth of faith and hope, and witnessess to the reality and value of things unseen, future and eternal.

"This do," said our Lord, "in remembrance of me." This is a most solemn injunction, and yet a false humility may serve to keep us away from the Lord's Supper, but it would be adding to our unworthiness by leading us to disobey the dying command of Christ. Let us reflect that a condition of mind that would keep us from coming to the Lord's table, would also hinder our prayers, and render unacceptable all our offerings. *If we can work and sing and pray without scruple, we can also come to the Lord's table without scruple.* The Lord loves to be remembered, and it honors him before the world to show forth his redeeming love in this way, and it dishonors him when we fail to keep our place among those who thus proclaim their trust in him, as their ruler and Saviour.

CHAS. S. LONG, *Evangelist, Ronceverte, W. Va.*

STRICT OBSERVANCE.

Paul says to the church at Corinth, "I praise you, brethren, that you keep the ordinances as I delivered them to you." The two ordinances of the New Testament—the Lord's Supper and Baptism, representing the central facts of the gospel—had been conscientiously kept without alteration, as they were commanded by the apostles. Jesus instituted the Lord's Supper on the night of his betrayal, by taking a single loaf at the paschal supper, to represent his body, soon to be broken on the cross, and likewise, after supper, taking a cup containing the fruit of the vine, "to represent his blood to be shed for the remission of sins," and required this ordinance to be kept as a perpetual memorial of his sufferings. *The law, in regard to the time*—"Upon the first day of the week, when the disciples came together to break bread," and they continued steadfast, "in the breaking of bread"—should be conscientiously observed. It is the solemn duty of each of us to carefully "examine himself, and so let him eat of that bread and drink of that cup," lest he should eat or drink condemnation to himself, "not discerning the Lord's body." We can easily remember and review our conduct from one Lord's day to another, and decide in regard to our worthiness to receive the holy emblems. If we neglect this means of grace, we become "weak and sickly," and soon "sleep." We must not drink of the "cup of the Lord and the cup of devils," or partake of "the Lord's table and the table of devils;" but we should,

through a holy life, regularly meet the Saviour on the first day of every week at the communion table.

J. C. RISK, *Secretary Christian University, Canton, Mo.*

SUITABLE ALIKE TO ALL OF GOD'S PEOPLE.

The religion of Christ was framed to meet a universal want, and founded upon a universal sentiment. Language, race, color and habits may widely differ, but the language of love is the same everywhere, and for all time. "In remembrance of me" breaks from the lips of "the frozen Iceland and the sunburnt Moor," Caucasian and Ethiopian alike, in the sad partings that sunder human lives. In symbols and mementos, palpable to touch and sight, the universal language of love has forged a link to hold sundered hearts together; a link so flexible and strong that it not only stretches across the seas, but binds us to the unseen world, the world to which our Elder Brother has gone. Come not near this table, ye cold-blooded dwarfs of close communion or open communion. Cease thy controversy. and touch not with thy cold, clammy fingers these sacred emblems, sacred to the memory of the Son of Mary and of God, and our Brother. In their eloquent silence let them speak to our hearts of a Saviour's love, of the democracy of death, and the royalty of the resurrection.

I once saw a woman, with careless hand, turning over the contents of a long unused drawer. Suddenly her gaze fell upon a pair of tiny shoes, worn through

at the toes, and sobbing and trembling she turned away to weep anew for the child who had worn them many years before. Again the mother heard the prattling of her child, and the music made by the little feet upon the floor of her home. In these emblems I hear again the voice of the absent one, pleading for remembrance and love, until my heart beats in union with his, and I would fain mould my life in perfect harmony with his divine will.

R. C. BARROW, *Christian Church, State Evangelist, Tecumseh, Neb.*

SUBLIME SIMPLICITY VERSUS ELABORATE CEREMONY.

How sublimely simple is this memorial of our dying Lord as he constituted it; in what contrast to the elaborate ritual and ceremony with which man has since invested it. If Jesus had instituted that the rites of his religion should be celebrated with earthly pomp and pageantry, he would have spread the Eucharist upon the golden temple altar, and then, clothed in high priestly vestments and with angelic acolytes and choir of chanting seraphim, he would have celebrated the first Holy Communion. If he had intended the ministry of his church to repeat the mummary of the mass, he would himself have set the example.

There are churches to-day that have, as they loudly imagine, improved upon our Lord's idea and pattern of his own ordinance. They have added to it the human

accessories of the long drawn aisle and fretted vault, the smoking incense, the candles lighted upon the high altar, the procession of tonsured priests in sacramental robes, the intonations and genuflections of the office after mass, the elevation and worship of the host, the splendor of man's millinery and all the glitter and tinsel that poor human ingenuity can devise. That Romish caricature of the Eucharist called the mass, is but a relic of that night of superstition, the dark ages. The Northern barbarians, when they overwhelmed the Roman civilization, added to the scanty ceremonial of a spiritual religion their own sensuous and idolatrous forms, so that the Romanism of to-day is but a baptized paganism in all those rites that are addressed to the senses.

But Jesus Christ deliberately set aside all those accessories of pomp and mystery for which the Old Testament ritual afforded such abundant example. In instituting the chief ordinance of his church he uses neither the temple courts nor the temple altar, but an upper room in the house of an obscure peasant in Jerusalem. The emblems are spread upon a common deal dining table, and consist, not of the mystic chalice and the consecrated Host uplifted for idolatrous worship, but of simple unleavened bread and unfermented wine, which is still used in every Jewish family after Passover. Not in a strange language and in an unknown tongue, not in elegant Greek or sonorous Latin, does he repeat the first communion service, but in the Aramaic vernacular, a language understood by the people.

He takes the bread, blesses, breaks and hands it to his disciples. He takes the wine, and, foreseeing that

a corrupt hierarchy would deny the cup to the laity, he speaks in a voice loud enough to reach our ears and to be heard down to the last syllable of recorded time, "Prit ex auton pantes:" "Drink ye every one out of this" (Matt. xxvi. 27); and Mark adds that they all drank out of it. Observe that he did not use the "pantes" in speaking of the bread, for that would never be withheld; but, as if in anticipation of the fact that Rome would surround the cup with superstitious terrors, and withhold it from the laity, making it a prerequisite of the priesthood alone. He said, "Drink ye every one out of this"—a precept addressed to Christians in all ages.

REV. E. R. DILLEY, D. D., *Pastor First Methodist Church, Oakland, Cal.*

SYMBOLS.

The central figure of redemption is Christ, and in the picture of his whole life, the central point of light is his death for sin. His own estimate of the central point of his mission is pronounced in the institution of his table.

The symbols of Christ's death not only remind the disciples that Christ died, but that he died as a ransom for their sins; and that without the breaking of his body and the shedding of his blood there could have been no salvation.

There may be many reasons for the doubling of the commemorative emblems, but this is one of the chief,

that by the separation of the two, we are reminded of the separation in fact, that is the violent death of Christ.

When Christ said of the loaf, "this is my body," and of the cup, "this is my blood," he was sitting at the table, in his body, and his blood was in his veins; hence he could have only meant, they represent my body and my blood.

Paul says: "There is one body and one loaf." And the communion represents the close union of the believers with Christ and with each other.

What is the teaching of the symbols? It is not merely that Christ in his humanity is the bread of life; but that in his death he is the nourishment of our true life.

The participation in the benefits of Christ's death, which are symbolized by the "take eat," is effected by living faith. But the act of reception teaches the great lesson, Christ must be in us.

The word rendered "eateth" in John's gospel is that used for the ruminating of cattle, and wonderfully indicates the calm, continual, patient meditation by which we receive Christ into our hearts and nourish our lives upon him.

Bread eaten is assimilated to the body, but this bread eaten assimilates the eater to itself. He who feeds upon Christ becomes Christlike, as the silk-worm partakes of the hues of the leaves upon which it feeds.

Bread eaten to-day will not nourish us to-morrow; neither will past feasts upon Christ suffice for the continual needs of our souls.

Bread is the staff of life, but blood is the life. So the cup teaches the life of Jesus must pass into his

people's veins, and that the secret of Christian life is "I live, yet not I, but Christ liveth in me." Wine is joy, and Christian life consists not merely in feeding upon Christ as a nourishment, but as a joyful feast of the soul.

It is prophetic, "For as often as ye eat this loaf and drink this cup, ye do proclaim the Lord's death till he come." It is like a bridge spanning the interval between Christ's past presence upon earth, and his future presence, when he returns to make all things new.

It is a means which Jesus has designed to fill the void that the visible retirement of her spouse has actually left for the bride.

Oscar. F. Lane, *Minister Christian Church,
Bainbridge, Ind.*

SYMBOLISM.

Jesus said of the bread, "Take, eat; this is my body." He said of the wine, "This is my blood of the new testament." There are but two possible interpretations: Either by a miracle the bread and wine become the actual body and blood of Christ, or they represent his blood symbolically.

Jesus said (John vi. 53), "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

These words express the object and importance of the Eucharist—the actual eating and drinking of the

body and blood of Christ are indispensable for the possession of eternal life. But, says Jesus, "The flesh profiteth nothing." This disposes, at a single blow, of the materialistic doctrine of Transubstantiation. The material flesh and blood of Christ could give us no life, even if we could partake of them, and God works no useless miracles. Hence, we conclude that the bread and wine are not changed into the body and blood of Christ; but that they represent this symbolically.

But the body and blood of Christ are themselves symbolical. We must eat the flesh and drink the blood of Christ, in order to have eternal life; but the flesh and blood are beyond our reach, and, moreover, would not profit us, even if we could obtain them. What, then, is meant by the flesh and blood of Christ? He himself tells us (John vi. 63), "The words which I have been speaking unto you are spirit and are life." That is, by his flesh he means "spirit," and by his blood, "life"—spiritual life. The life is in the spirit as the blood is in the flesh. A real participation in the Spirit and Life of Christ is essential to eternal life. "Now, if any man have not the Spirit of Christ, he is none of his" (Rom. viii. 9). "He that hath the Son, hath life; and he that hath not the Son of God, hath not life."

The actual spiritual feeding upon the Bread of Life is the lesson set forth in the symbolism of the Eucharist. The Greek *koinonia*, and Latin *communio*, express the common participation of all true believers in this living bread.

M. J. MARTIN, *Minister Christian Church, Danville, Ill.*

SYMBOLICAL.

The symbolical act of breaking, which can not possibly have anything to do with the glorified body, but which refers solely to that which is about to be put to death, was sufficient to enable us to perceive in this breaking what the point of comparison was; for the breaking of the bread and the putting to death of the body resemble each other in so far as the connection of the whole is violently destroyed, so that the bread in fragments can no longer be said to be the bread, nor the body when put to death to be any longer the living being. The eating, and the drinking, on the other hand, is a symbol of the reception and appropriation, in saving faith (John vi. 51, ff.), of the atoning and redeeming virtue inherent in the death of the body and in the shedding of the blood of Jesus; so that the act of receiving the elements in the consciousness of this, establishes a fellowship in which the believing communicant realizes in his inward experience that divine-human life of the crucified Redeemer is being imparted to him with saving efficacy, and in which he acquires a full assurance of eternal life.

Meyer's Commentary.

SYMBOLICAL.

The breaking of the bread is a memorial of the death of Jesus; the eating of the bread thus broken is a sym-

bolical act denoting that this death is appropriated by the believer through his fellowship with the life of Christ. But, inasmuch as Jesus gives the bread to be eaten and the wine to be drunk, and, inasmuch as he declares those substances to be pledges of the new covenant in his blood, the bread and the wine are, therefore, not mere symbols, but they assume that he who partakes of them is an actual sharer in the atonement brought about by the death of Christ. And since such a fellowship with Christ's death can not exist apart from fellowship with his life ; since, in other words, the new covenant "consists in an actual connection and union, it follows that partaking of the Lord's Supper involves, as its result, a true, personal, central union and fellowship of life with Christ." *Ebrard.*

UNWORTHY.

It does seem that the table of the Lord is so sacred by virtue of the presence of the King of heaven, that men would not dare for one moment to approach it, with a single stain of conscious unworthiness upon them. It is written, "That whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." Again, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." How is it possible in the presence of such utterances coming from holy inspiration, for those who are impure in heart, to allow these emblems of Christ's

broken body and shed blood to pass their lips. And yet doubtless but few communion services are observed but this awful penalty comes to some one. Sins that are unpardoned, and that are continually harbored in the heart, render one unworthy. If we would have the Divine approval, there must be earnest repentance of our sins, love and charity with our neighbors, the full intention to lead a new life, an unshaken faith in the atonement, and the upright walk in all God's holy ways.

The penalty attached to an unworthy partaking of the Holy Sacrament as presented in the above text, should cause all of us to carefully examine ourselves. To slight this most sacred service by treating in a trivial manner the represented body and blood of our Lord and Saviour, is the darkest of sacrilege. Oh what could be more cruel ! Surely it would pierce the heart of Christ afresh and recrown him with thorns. O brother and sister, as you come to this communion table, you approach the most sacred spot on earth. Jesus is here. He looks into your heart, he sees your motives, he weighs your intentions, he has redeemed you by his blood. Do not, as you value your soul, do not eat and drink unworthily. Deeply repent of your sins, as you partake, and forsake them forever.

REV. T. C. WEBSTER, *Presiding Elder M. E.*
Church, Chadron, Neb.

UNWORTHY EATING AND DRINKING.

To many sensitive consciences the want of a correct understanding of I. Cor. xi. 27, has been a stumbling-

block. It is a solemn passage and should be duly considered: "Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." This is an evident acknowledgement of the well-received proposition that disrespect of the symbol is disrespect of the thing symbolized; as we treat the bread and wine, which represent the body and blood of the Redeemer, so do we treat him.

But we must understand what the word "unworthily" means in this connection, and to do so must recall the intent of this sacrament. It is indeed to cultivate patience, faith and charity, and to proclaim the great truth that Jesus Christ by the grace of God tasted death for every man. If a man intends to come to the Lord's Supper with no penitence for his sins, no faith in his Saviour, without charity toward all men, and without an earnest desire to make Christ's salvation known among men, then he does partake of this sacrament "unworthily." If he regard it as a common meal, and take the bread and drink the wine simply for bodily sustenance, as he would do at a luncheon in his own dining-room, he is partaking of this sacrament "unworthily," If he have any selfish or sinister design in mingling with the people of God in this solemn service, he partakes of this holy sacrament "unworthily." Many in the Corinthian church had been thus partaking of the Lord's Supper, and against such profane persons the Apostle launched this solemn warning.

But let it be well marked that he does not say whosoever shall eat and drink, being unworthy, shall be condemned. It is not the timid he so warns, but the careless and profane. He knew that no man on earth

in his day was or ever would be worthy to lift in his hands that which represented the immortal love of the infinite heart, and present it to his fellow men. He knew that not he, nor Peter, nor John, nor any other saint, was worthy to take and eat the body and drink the blood. No intelligent Christian man comes to the table of the Lord because he is "worthy." He feels in his inmost heart, if he does not express with his lips, that which several branches of the Christian Church have in their liturgy for the administration of the Lord's Supper.

"We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up crumbs under thy table. But thou art the same Lord whose property is always to have mercy," etc.

No man can take the sacrament "unworthily," who approaches it in the spirit of this prayer. It is just because we are "unworthy" that we go to the communion, with need of grace, and therefore use this means of grace. Many a man who had no assurance of adoption, but who had repented toward God and had faith in our Lord Jesus Christ, has made humble confession to Almighty God, and, obeying the commandment of the Lord to do this in remembrance of him and to preach his death, hath in the very act received the witness of the Spirit of God and been led into "the liberty of the sons of God."

It is certainly not desirable that any should take the sacrament of the Lord's Supper who are improper persons, but we are satisfied that there are thousands who injure their spiritual characters and diminish their

spiritual enjoyment by failing to obey the request of our dying Lord, and we prefer to put the institution where we believe our dear Lord prefers to put it, on the ground of a request, and not of a stern injunction. About to die, he tenderly asked every man who believed that he was dying for the world, to do this in remembrance of him. It is a most simple request; the observance of it in a similar spirit would do much to increase the spiritual joy and power of all who wish well to the cause of Christianity.

CHARLES F. DEEMS, L. L. D., *Pastor Church of Strangers, New York.*

UNWORTHILY.

(I. Cor. xi. 29)

The more excellent a thing is the more worth it has, and the greater is the guilt from the abuse of it.

The gospel of God's grace and love is the most excellent and worthy gift to the children of men in their helpless and ruined condition. He who abuses its loving precepts or treats contemptuously its precious promises, will be more severely punished than he who despised Moses' law (Heb. x. 28, 29).

The Lord's Supper, being a simple but sublime memorial of Christ's death, which brings us near to God by communion (I. Cor. x. 16), is a very precious and excellent monumental ordinance of the gospel, which should be carefully and worthily appreciated and practiced.

In view of these outlined facts and statements, Paul's merited rebuke and solemn warning to the Corinthians is none too strong or severe.

What is it to eat the bread and drink the wine or the cup of the Lord unworthily?

1. *It is doing this ignorantly of Christ's nature.* "Not discerning the Lord's body" (ver. 29). The bread and wine represent Christ's body and blood (or life) given, that life in the trusting, believing soul may be maintained. These elements are raised to a higher plane, and are fuller of meaning than ordinarily. Hence the partaker must discriminate between the common and religious use of these elements, otherwise he will eat and drink unworthily.

2. *Partaking of this ordinance in an uncharitable spirit.* The rich Corinthian Christians came together with food and wine and were thoughtless of the poor (I. Cor. xi. 22). When we have such a spirit, and are proud, and haughty, imperious, unforgiving, we are wholly unfit to partake of the Lord's Supper (Matt. v. 23, 24).

3. *When we come to the Lord's Supper thoughtlessly, without examining ourselves,* we shall likely eat and drink unworthily (ver. 28). This examination should extend to every part of life—to the faith, practice, thoughts, mind, heart, body. We can more safely eat with unwashed hands than unwashed hearts. God commanded the Jews to choose the lamb of the Pass-over on the tenth of the first month, and on the fourteenth they were to eat it, so they had four days to prepare and sanctify themselves for that solemn feast, which was the type of the Lord's Supper. Shall Christians be less careful and more thoughtless than the

Jews? Should the Lord's Supper, the Christian's Pass-over, be eaten without a thorough, heart-searching examination, so that this ordinance may be a soul-feast and communion between Christ and his disciple? (I. Cor. x. 16).

4. *When we partake of this ordinance for mere sensual gratification, we eat and drink unworthily* (ver. 21). The Corinthians made the occasion one of intemperance and excess, to their shame, disgrace and weakness (ver. 30). Though we shall probably not do as they did, yet, in spirit, we may rise no higher. A want of true spirituality and manifestation of the fruit of the Spirit (Gal. v. 22, 23), will make a participation in this ordinance as carnal as that of the Corinthians.

The *dangers* arising from eating and drinking unworthily are these, particularly:

1. *Temporal judgment* (ver. 29). "Damnation" here means this: this judgment may come to the body, family, estate, church (ver. 30).

2. *Spiritual judgment*. Blindness of mind, perverseness and hardness of heart.

3 *Eternal judgment*. This may result from temporal sleep, sickness, weakness, judgment. Beware of eating the bread and drinking the cup of the Lord unworthily. C. WINBIGLER, *Church of God, Findlay, O.*

VARIOUS VIEWS.

A brief statement of the doctrinal views respecting the Eucharist of some of the chief churches of Christendom, drawn from their authoritative documents.

1. To commence with the Roman Church. With regard to the doctrine known as transubstantiation, it must here suffice to say that the Church of Rome teaches that the whole substance of the bread and wine in the Eucharist is converted by consecration into the body and blood of Christ, in such a manner that Christ, in his entirety, including his human soul and his divine nature, is contained in the elements; and that with such a thorough transmutation, that not only is the whole Christ contained in the wine, as well as in the bread; but with the same completeness in each particle of the bread, and in each drop of the wine.

The Greek Church is at one with that of Rome, with regard to transubstantiation and the sacrifice of the mass.

2. The symbolical books of the Lutheran Church, following the teachings of Luther himself, declare the doctrine of the real presence of Christ's body and blood in the Eucharist, together with the bread and wine (consubstantiation), as well as the ubiquity of his body, as the orthodox doctrine of the church.

3. Of all the reformers, the teaching of Zwingli was the furthest removed from that of Luther. At an early period he asserted that the Eucharist was nothing more than food for the soul, and had been instituted by Christ only as an act of commemoration, and as a visible sign of his body and blood.

4. The views of Calvin were intermediate between those of his two great contemporaries. While Zwingli lays principal stress upon the historical fact, and the idea of an act of commemoration, Calvin attaches greater importance to the intimate union of the believers with Christ. Thus, in his opinion, the Euchar-

ist is not only a commemoration of a past event; but, also, the pledge and seal of something then actually present. As bread and wine sustain our earthly body, so the body and blood of Christ nourish and refresh our spiritual nature.

5. The doctrine of the Church of England, as set forth in her xxviiith Article, is, that "the Supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another; but, rather, as a sacrament of our redemption by Christ's death, insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ."

3. The doctrine of the Presbyterian Churches of Scotland is, that the Lord's Supper was instituted by Christ, to be observed to the end of the world "for the perpetual remembrance of the sacrifice of himself in his death; the sealing all benefits thereof to true believers; their spiritual nourishment and growth in him; their further engagement in, and to all duties which they owe to him, and with each other, as members of his mystical body. In the sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead; but only a commemoration of that one offering up of himself upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same."

Encyclopædia Britannica.

VARIOUS VIEWS.

"This" is neuter, while the masculine would be needed to agree with bread; it means, this object represents my body. "For you," means for your benefit. Four different views as to the meaning of the phrase, "This is my body," now prevail in the Christian world:

1. Transubstantiation, which represents the Roman Catholic view, means that the bread ceases to be bread, and its substance is changed into the substance of the glorified body of Christ. But the language seems evidently figurative, as in "I am the door," "I am the vine," "The field is the world."

2. Consubstantiation, the term invented by Luther. "What is now the sacrament of the altar?" Answer. "It is the true body and blood of the Lord Christ, in and under the bread and wine, which we Christians are, through Christ's word, commanded to eat and drink. But how the body is in the word we do know not" (*Luther*). How could the glorified body be invisibly dwelling in the bread, and the blood of that same glorified body be separately dwelling in the wine?

3. The view of Calvin, now held by Presbyterians, Methodists and many Episcopalians, appears to be that to the partaking of the bread is attached by divine appointment, a special spiritual blessing, which is received by all who take the bread in faith, and which can not be had without taking it.

4. The view of Zwingli, now almost universally held by Baptists, is that the bread is simply appointed

as the symbol or memento, which we take in remembrance of the Saviour's body. A memento of the departed may be a simple thing, and yet deeply move the heart.

JOHN A. BROADUS, D. D., LL. D., *Commentary on the Gospel of Matthew.*

THE VARIETY OF THOUGHT IT SUGGESTS.

This institution in its beautiful simplicity, pertinent imagery and symbolic reference contains a wondrous variety of matter for thought, suggestion and comment. The sinless life, wonderful teachings, painful death and glorious resurrection of the Saviour of man, with its incentives to love, its motives to obedience, and promises of present and future blessing, its great importance as a means of developing a broader spiritual life, the imperative duty of all Christians to reverently, lovingly and frequently eat of the bread, and drink of the cup, in grateful remembrance of him who loved them and gave himself for them; the frequency of its observance, prayerful self-examination, and the spirit in which we should come and partake of it.

These few items are sufficient to indicate the vastness and solemn import of this subject, and to furnish the administrator with a profitable and pleasing variety of matter to use at the Lord's table.

A set form to be always employed and rigidly followed should be avoided. It detracts from the impressiveness of the service and reduces to the trite and

commonplace, deprives it very largely of its power to elevate the worshiper and lift him Godward, that by this as an appointed means he may feed upon spiritual food, and as a Christian renew his strength. And, if persisted in, this method will result in leading many to the belief that it is but a cold and lifeless ceremony; so that this beautiful and pathetic ordinance, so full of the very essence of religion, will be by them neglected, if not despised.

In the table service some practical thought in harmony with the subject and occasion should be selected, very briefly explained, and tenderly impressed upon the minds and hearts of those present, in few words the institution and import of the Supper set forth, thanks given, the loaf broken, wine poured, both distributed, a song sung and the benediction pronounced.

Each succeeding service should be so varied from the preceding one that a dull and uninteresting uniformity so destructive of heart worship should be excluded therefrom.

W. S. KEENE, *Christian Church, Covington, Ky.*

THE VALUE OF REMEMBRANCE TO CHRIST.

That appealing voice which comes to us from the paschal night, reveals the kinship of feeling in them and in us. Christ, like a suffering man, was desiring the responses of grateful hearts. He could not have loved, if it had not been a comfort to him to be loved. To taste of death for every man was so great a fact to

him, that we need not wonder at his desire to have the fact remembered always. If it were the fact that none loved him because he suffered, that unrequited and fruitless suffering would surely come back to him. The bitterness of death has a reality to Christ which it can not have to us. The hour when he was delivered up must always be fresh in his memory. Its meaning was for all time, and he can not pity a single sinner without being reminded that for this man he bore the cross.

It satisfies him for the travail of his soul, when we testify in this memorial that we live because he died for us. Music is sweet in our ears; but it is far sweeter in his, when, from the many thousands of assemblies, the loving praise of redeemed hearts is borne up to him. In the love which draws consciously near to his unseen presence, and finds refuge from sin and fear, he has the joy that was set before him. The disciples sat in awe, as he took the loaf and cup and spoke the words of institution: He is risen; he is entered into rest; but his word still says, "This do in remembrance of me." We may be sure that it is not for ourselves that we remember. The loving act is as much borne up to his heart as is the symbol to our lips. Believing this, we may now in very truth have fellowship with the Saviour of our souls.

GILBERT J. ELLIS.

WEEKLY COMMUNION.

Text, Acts xx. 7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." From this text we learn two important things concerning the Lord's Supper. First, that the primary object of the disciples at Troas in assembling together was to break bread. Paul's preaching did not call them together, but having come together to break bread, Paul preached to them. Paul's preaching, though important and proper, was a secondary matter. Second, that the time when the Lord's Supper should be observed is upon the first day of the week. Some good people take the position that we need not meet on every Lord's day to remember Christ's death and suffering; but that once in a month, or once in three or six months is sufficient. The statement, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," etc. will not justify any such conclusion. When the children of Israel were commanded to keep the Sabbath, they were informed that the seventh day of the week was the Sabbath, and they understood that they were to keep the seventh day just as often as the seventh day came. It would have been absurd indeed for them to conclude that they were to keep the seventh day of the week once in a month, or once in three or six months. There is as good, if not better, authority for observing the Lord's Supper on every Lord's day, as there is for conducting any other feature of the church worship on every Lord's day. The object of the

Lord's Supper is twofold. First, it is to be done in memory of what Christ did for us (I. Cor. xi. 25, 26), and we would be guilty of base ingratitude to refuse to show forth the Lord's death by meeting together the first day of the week, and partaking of the emblems of his broken body and shed blood.

Second, it is designed to be spiritual food for the hungry soul. In the sixth chapter of John, we read : " Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." There may be many ways in which this may be done, but one important way is by eating the bread which represents his broken body, and drinking of the cup which represents his shed blood. Those who are to partake of the Lord's Supper are God's children, and every one is to examine himself and so eat and drink. May we all continue to meet together on the first day of the week to break bread, until we are called home to eat and drink anew with our Saviour in his Father's kingdom.

G. K. BERRY, *Minister Christian Church, Helena, Montana.*

WEEKLY COMMUNION.

In apostolic days the disciples of Christ came together on the first day of the week, *i. e.*, on the Lord's day, for the purpose of breaking bread, or celebrating the Lord's death.

If it be possible to show that the disciples were permitted to neglect this duty, or failed to enjoy this blessed

privilege some one Lord's day, then, by the same course of reasoning, may it be established that we may set it aside one month, or six.

But it may be urged that in attending to this institution every Lord's day, it will become too common—will fail to be remembered by Christians. Indeed! By neglecting for one month, or two, or three, is there not still greater danger? Besides, would not the mind and heart lose, by neglect, the power of appreciation? Think on this. But allow an illustration that will show at once the folly of such would-be argument:

My dear mother—my best earthly friend—dies; leaves me her likeness, with her blessed name written below, with these words attached: “When you see this, remember your mother.” But I look at it oftener than a friend thinks prudent. He admonishes: “Look into that face once in three months. By so doing your love for your mother will be intensified.” No, my friend, I am sure you are mistaken. Let me see that face—that name every day; that will intensify my love for my dear mother, who has done so much for me. So Christians will grow stronger, day by day, in attending to the Lord's Supper as commanded. As filings of steel approach one common magnet, occupying a central place, and they, approaching the center, get nearer to each other, so with disciples in communing with the Lord. They get nearer to each other. Each one examines, or proves himself. I can not examine you, nor you me. This is the Lord's table, not yours, not mine. W. C. ROGERS.

WEEKLY COMMUNION.

With regard to frequency of the Holy Communion, although it has been concluded with much probability from Acts ii. 46, that the earliest Christians, in the first fervor of their faith, partook of the Eucharist daily, appearances are rather in favor of a weekly celebration of the Lord's day being the rule in the apostolic and primitive church. It was on "the first day of the week" that Christians met for breaking bread at Troas (Acts xx. 7); and Saint Paul's direction to the Corinthian Christians to lay by for the poor on that day may be reasonably associated with the oblations at the time of the celebration. Pliny tells us that it was a "fixed day," *stato die*, the Christians of Bithynia came together for prayer and communion, and, as we have seen, Justin Martyr speaks of Sunday as the day of celebration. *Encyclopedia Britannica.*

WEEKLY COMMUNION.

When we first of all commenced to break bread on every first day of the week, I heard some say that they thought that the coming so often to the table might take away the impressiveness of the holy feast. Well, I have scarcely ever missed a Sabbath now these twenty years, and I never was so impressed with the solemnity and sweetness of the Master's Supper as I am now. I feel it to be fresher every time. When it

was once a month I had not half the enjoyment in it, and I think that where friends have the communion once a quarter or once a year, as in some churches, they really do not give the ordinance a fair opportunity to edify them. They do not fairly test the value of an ordinance which they so grossly neglect, as it seems to me. No, you may have more and more and more and more and more and more of every thing that Christ has instituted and ordained, especially more and more of himself, and the more you have the more freshness there will be.

C. H. SPURGEON, (*Sermon, February 16, 1882.*)

WEEKLY COMMUNION.

1. That there is a divinely instituted order of Christian worship in Christian assemblies.
2. That this order of worship is uniformly the same.
3. That the nature and design of the breaking of the bread are such as to make it an essential part of Christian worship in Christian assemblies.
4. That the first church set in order in Jerusalem, continued as steadfastly in breaking bread as in any other act of social worship or edification.
5. That the disciples steadily met on the first day of the week, primarily and emphatically for this purpose.
6. That the apostle declared that it was the design or the primary object of the church to assemble in one

place for this purpose, and so commanded it to the churches he had set in order.

7. That there is no law, rule, reason, or authority for the present manner of observing this institute quarterly, semi-annually, or at any other time than weekly.

[8.] All antiquity concurs in evincing that, for the first three centuries, all the churches broke bread once a week.

We have considered some of the more prominent objections against the ancient practice, and are ready to hear any new ones that can be offered. Upon the whole, it may be said that we have express precedent and an express command to assemble in one place on the first day of the week to break bread. We shall reserve other evidences and considerations until some objections are offered by any correspondent who complies with our conditions. *Campbell (Christian Baptist).*

WEEKLY COMMUNION.

How often should the Lord's Supper be observed? The various religious denominations have agreed that each party may settle this question according to its own judgment. This principle, when applied to matters on which the Lord's will has not been revealed, is generally a good one; but when applied to things concerning which the divine will can be known or determined even approximately, human judgment should yield to it. The Disciples of Christ contend that it

should be celebrated every week. "But why do you observe it so often?" asks one of our religious neighbors, who thinks twice, three times, or four times a year often enough; "by what authority do you hold that this solemn feast should be spread every Lord's day?" Before answering this question, we will put one to our interrogator: "What is your authority for the religious observance of the first day of the week?" He will doubtless answer: First, the intimations in the New Testament; second, the universal testimony of antiquity, that the Christians, in the age immediately succeeding that of the apostles, met for worship every Lord's day, and that they regarded it as a custom established by the apostles. This we regard as sufficient evidence for the religious observance of this day." This answer is correct. Now, we have precisely the same authority, based on the same evidence, for the weekly observance of this Supper. In Acts xx. 7, the inspired historian says: "And on the first day of the week, when we were gathered together to break bread, Paul discoursed with them," etc. We learn from this passage that the chief object of these disciples at Troas, in assembling on the Lord's day, was not to hear Paul preach, but "to break bread;" and it is the universal testimony of antiquity, that in the age immediately following that of the apostles, the disciples celebrated this feast every first day of the week, and that they regarded it as a custom established by the apostles. Consistency demands, therefore, that every religious denomination, while contending for the religious observance of the Lord's day, should also insist, with equal zeal, on the weekly observance of the Lord's Supper.

J. W. MCGARVEY, JR., *Lexington, Ky.*

WEEKLY, MONTHLY OR QUARTERLY.

St. Paul writes to the Corinthians: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." We have here a comprehensive statement of the church's first and greatest duty: Namely, to "show [or, as in the Revised Version, to proclaim,] the Lord's death till he come." We have here recognition of the means preeminent for showing or proclaiming the Lord's death: namely, the eating of the bread and the drinking of the cup.

Is this apostolic injunction remembered and carried out by all who name the name of Christ? What are the facts? They are these: Quite generally, in the Protestant world at least, preaching holds the scepter and reigns supreme; the Lord's death is constantly talked about, but is very infrequently proclaimed by the eating of the bread and drinking of the cup; the preference is given to sermons; the communion is in many instances relegated to an out of the way hour (monthly, bi-monthly or quarterly), with evident anxiety that it shall not be allowed to interfere with the preaching, which seems to be the chief delight of pastor and people.

This is a departure from Scripture precept and apostolic practice.

Let it be remembered that there are two purposes in the Holy Eucharist: participation and commemoration. It is the church's duty to feed her children with the bread of life; it is no less her duty in this appointed way, to proclaim to the world the death of Christ. How often, then, shall there be

Holy Communion? Some say: Only as often as the entire body of the church members is minded to receive it. This is not satisfactory, if we believe with St. Paul that Christ designed this sacrament not merely as a spiritual feast for his people, but also and no less as the world's reminder of its redemption. Does not the church owe a duty in this matter to her Lord, as well as to his children? Shall she commemorate the sacrifice only as often as the average layman feels moved to communicate? Is there not danger that such a view will end in but yearly communion, or in no communion?

Space will permit but a brief enumeration of the following principles:

1. The death of Christ is more convincingly proclaimed in Holy Communion than by any other means; therefore,

2. This sacrament is the church's most effective evangelical agency, and should be constantly celebrated in the presence of all the people; in short,

3. There should be no Lord's day without the Lord's Supper (Acts xx. 7).

Let the preaching accompany and be subordinate to this sacrament; and Jesus Christ will be in very truth, evidently set forth, crucified among us (Gal. iii. 1).

REV. E. W. WORTHINGTON, *Rector Episcopal Church, Cleveland, O.*

WEEKLY COMMUNION.

“It will become too common and lose its solemnity.” Well, then, the seldomer the better. If we observe it only once in twenty years, it will be more uncommon and solemn. And, on the same principle, the seldomer we pray the better. We shall pray with more solemnity if we pray once in twenty years.

But, “it is too expensive.” How? Wherein? Is not the “earth the Lord’s and the fullness thereof”? It costs us nothing, it is the Lord’s property. He gives us his goods that we may enjoy ourselves. We never saw or read of a church so poor that it could not, without a sacrifice, furnish the Lord’s table. To make one “sacrament,” requires more than to furnish the Lord’s table three months. I hate this objection most cordially. It is anti-christian; it is mean; it is base.

“It is unfashionable.” So it is to speak truth, and fulfill contracts. So it is to obey God rather than man. And if you love the fashion, be consistent—don’t associate with the Nazarenes—hold up the skirts of the high priests, and go to the temple. But all objections are as light as straws and as volatile as a feather.

Campbell (Christian Baptist.)

WHAT WE HEAR AND SEE IN THIS FEAST.

Nothing appeals to a grateful heart more strongly and fervently than the request from one that has loved

us and done so much for us, that we should not forget him. Nothing falls sadder on the heart than the fear that we will be wholly forgotten ; and, if we leave any memento of our attachment, the grief at being forgotten is the sadder. Our Lord knew the proneness of the heart to forget friends and benefactors, and so to help his disciples to remember him and worship him, he left them a simple memorial, one that has reference chiefly to his death, but calls to mind the events of his life, and all that he said and did. Around it hovers the awakened and regenerate heart. It calls up the sweetest joys of life, and fills the heart with the deepest gratitude and warmest thanksgivings. We see in it the patient, tender-hearted, and loving Saviour, who went about continually doing good to the poor and afflicted, and soothing the oppressed heart with the consolations of a happier life to come through him.

This simple feast embodies the whole life of the Redeemer ; gathers into one object all the events of his history ; and keeps green in our hearts the tender words of his love, and the kindness that shone through every act. We hear in it the pleading of his love the earnest supplications of his over-burdened heart, and the deep pathos of his cries to his Father for help in the hours of his severe trials. We see in it the blood-sweat of Gethsemane, the crushing weight of sin on his breaking heart, and hear his earnest entreaty for relief. We see in it the Man of Sorrows, struggling under the weight of the cross on which he was so soon to hang, abandoned by friends and shut out from God. The darkness of that hour ! How dark to him ! But now, how light to us !

In the midst, at this feast, sits the bleeding Lamb. About him gather all the aspirations of grateful and loving hearts. Here the heart sees and hears him. Here he renews his love to the disciples gathered about him, and entreats them to remain faithful until life ends, and then assures them he will raise them up at the last day. Here the soul renews its strength, repledges its faith and devotion, and lays itself with abiding trust at his feet. Worship, devotion, renewed consecration. The world passes away, and heaven rises to view. "You are not of the world, as I am not of the world." H. CHRISTOPHER, *St. Joseph, Mo.*

WHAT PAUL RECEIVED AND DELIVERED.

Read I. Cor. xi. 23-26: "For I have received that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread, and when he had given thanks, he brake it and said: Take, eat; this is my body which is broken for you. This do in remembrance of me."

"After the same manner also, he took the cup when he had supped, saying: This cup is the new covenant in my blood; this do ye, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

Here at the communion table we profess to be obedient servants of the Lord Jesus Christ, who has said to all his followers. "This do in remembrance of me."

We take delight in showing our love for him by thus keeping his commandment.

"In remembrance of me," is the emphatic word he inscribes on this simple but significant rite which he instituted as the standing memorial of his glorious person to be an ever-living reality in our spiritual experience. It is the Lord himself with whom we are to meet and commune in spirit as we hold fellowship one with another in eating this bread and drinking this cup. Here by the eye of faith we are to see the incarnate Word who was made flesh and dwelt among us. Here we are to concentrate our thoughts on the suffering Saviour who was bruised by the load of sin but in no way contaminated by its guilt. Here we are to embrace in our confiding affections the bleeding Lamb of God whose blood cleanseth from all sin. Here we are to consider the great high priest of our profession within the veil who ever liveth to make intercession for us. Here we are to look forward in hope to Jesus; the coming conqueror, who will ere long return to earth to take full possession of his blood-bought kingdom.

This ordinance is a symbol by which the great truth of the Saviour's vicarious and atoning death is preached to men. The Lord says to those seated at his table, "ye do show," that is, explain or preach, "his death till he come." This ordinance in its observance declares the meaning of the Saviour's sufferings. It directs our attention to the crucifixion scene on Calvary, when in thought we can hear our dying Lord say as he agonizes on the cross, "This is my body which is broken for you." And as we look we realize the truth that "he was wounded for our transgressions, he was bruised for our iniquities, the

chastisement of our peace was upon him, and with his stripes we are healed. The Lord hath laid on him the iniquity of us all."

Further, in eating this bread and drinking this cup, we give visible expression to the faith of our hearts which appropriates for ourselves the Saviour of lost sinners. As the bread and wine, by our own personal act, is incorporated into our bodies so as to be inseparably our own, so the Redeemer, by the appropriating power of faith, is incorporated into our spiritual being in such a way as to be inseparably one with us, and we can say with the apostle: "I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me."

By observing this ordinance we take an oath of allegiance to Christ as our King. Herewith we lay our bodies a living sacrifice on the altar of Christian service, saying by what we do that we will work faithfully and wait patiently. "Looking for that blessed hope and the glorious appearing of the great God, our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works."

Thus in the presence of the omnipresent Saviour, as loving followers, as redeemed sinners, as living believers, as consecrated servants, we now partake of the emblems of the broken body and shed blood of our blessed Redeemer. C. P. PITBLADO, *Santa Rosa*.

WHEN THE BRIDEGROOM COMES.

“But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom” (Matt. xxvi. 29).

Blessed assurance. Christ here assures his disciples of a happy meeting again at last. The kingdom of heaven was not set up until after Christ’s ascension. So, when he promised to drink it new with them, he must have had reference to the glorious meeting in that future land, where his jewels shall partake in everlasting communion with their Lord and Master. That will be the “Father’s kingdom,” because Christ shall deliver all things up unto him. Oh! what a glorious banquet that will be. What a glorious banquet of spiritual enjoyment at the right hand of God. The enjoyment which we have in celebrating the Supper here on earth, is a type of the unspeakable joy and glory which we shall have when we sit down at the right hand of God. Will it not be joy for us to sit down with Abraham, Isaac and Jacob, when the wicked are cast into outer darkness? Will it not be a banquet of joy, when the king comes, to be numbered with his guests, having on the wedding garment of faith, righteousness and love? When the disobedient are bound hand and foot, and cast away to wailing, weeping and gnashing of teeth? Will it not be a banquet of joy to be found watching, when our Saviour comes to make up his jewels, and to burn up the proud and the wicked as stubble? Will it not be a feast of joy and love, when the bridegroom comes, to be like the

five wise virgins, to have oil in our lamps, and to have them trimmed and burning, and to have him open the doors unto us, and permit us to enter in by the gates into the city. Let us, then, be faithful in the discharge of our duties ; faithful in the celebration of this Supper ; faithful in showing the Lord's death, till our faith will be exchanged for sight, our hope lost in full realization, our preparation day over, and the day of eternity come, and we granted the blessed privilege to sit down at the marriage-supper of the Lamb and the Bride.

JOHN BRANDT.

WHEN THE LORD COMES.

My ideal reception, if I had been from home a long while, would be to return at some unexpected hour and find wife and little daughter looking at my picture and tenderly talking about their love for me, and praying that I might have a speedy and safe return. Our Saviour is away—has been gone a long time ; but he has promised to come again, just when, no one knows, not even the angels. And I have often thought of what I would like to be doing on his return. I believe I would not be preaching, though, as Brother Shaw said, "It is a grand thing to rally men 'round the cross." I believe I would not be in the prayer meeting, mingling voice and soul and life with the elect spirits of the church, in one rich sacrifice of praise and thanksgiving to God. I believe I would not be dispensing charity in some lowly and lonely house

of want, clothing shivering bodies, feeding God's deserving poor, and shoeing little feet, purple with cold. I believe I would not be in the sick chamber, comforting with heaven's precious promises some departing spirit for its journey through the "valley and shadow of death." Neither would I choose to be with my little family, "the church in the house," pouring out our hearts to God at the family altar. Nor would I choose the time and place of my own private devotions, my closet, with no eye to see but God; and no ear to hear but Jehovah; that sacred and heaven-lifting shrine, the gateway of glory. But I think I would prefer some bright Lord's day morning, after having sung God's praises, read his word, communed with him in prayer, and after having told the "old, old story" to my people, to be engaged with them in gazing once more, though it be the thousandth time, on the only picture left us of our absent Lord, the broken bread and the flowing wine. I am sure he would look out from his on-rushing chariot, well pleased to see us, with grateful hearts and streaming eyes, plighting anew our loving faith, and praying with John: "Even so, come, Lord Jesus."

M. M. DAVIS, *President Missouri Christian Sunday School Board, Sedalia, Mo.*

WHO ARE TO PARTAKE OF IT?

This sacrament is a sacrament of nourishment; un-renewed men, therefore, are not fit for it. They are

dead (Eph. ii. 1); and what has a dead man to do with a feast? Men must be alive before they be nourished. It is eat, drink. The principal intent is not to eat corporally, but spiritually; words not to be spoken to a dead man. Meat and drink may be put into a dead man's mouth, but he can swallow down neither one nor the other in a vital way, nor concoct either of them. He that wants the life of grace can make no use of the nourishment of grace; so that the sacrament is at best but a vain thing to such. *Charnock.*

WHO MUST COME?

“All Christian people must come. They, indeed, that are in a state of sin, must not come so; but yet they must come. First they must quit their state of death, and then partake of the bread of life. They that are in enmity with their neighbors must come—that is no excuse for their not coming—only they must not bring their enmity along with them; but leave it and come. They that have variety of secular employments must come; only they must leave their secular thoughts and affections behind them, and then come and converse with God. If any man be well grown in grace, he must needs come, because he is excellently disposed to so holy a feast; but he that is but in the infancy of piety, has need to come, that so he may grow in grace. The strong must come, lest they become weak; and the weak, that they may become strong. The sick must come to be cured, and the

healthful to be preserved. They that have leisure must come, because they have no excuse; they that have no leisure must come hither, that by so excellent religion they may sanctify their business. The penitent sinners must come, that they may be justified; and they that are justified, that they may be justified still. They that have fears and great reverence to these mysteries, and think no preparation to be sufficient, must receive, that they may learn how to receive the more worthily; and they that have a less degree of reverence, must come often, to have their reverence heightened. That as those creatures that live among snows of the mountains turn white, with their food and conversation with such perpetual whiteness, so our souls may be transformed into the similitude and union with Christ by our perpetual feeding on him, and conversations, not only in his courts, but in his very heart, and most secret affections, and incomparable purities.

BISHOP TAYLOR.

WHO SHALL COMMUNE?

“The famine was sore in the land.” Hungry, gaunt and famine-ridden, the ten brothers of Joseph are summoned to dine with him; this strange-minded, unknown Lord of Egypt. They have been in trouble. Simeon had been imprisoned while the slow-paced asses had twice trodden the distance between the granary-city and Shechem. Delay had put his tardy hand upon them. For Jacob had flatly refused the only

condition of favorable return. Famine, however, had prevailed, and Jacob had sent Benjamin, and now new shadows overshadow them. Guilt ever stands announcing the arrival of punishment, and exercising the latter's offices until he comes. Friendship and love are misinterpreted. "Eat with the Lord of the land. This is to find some occasion to enslave us and seize our asses." The remembrance of money in their sacks seems just such an occasion, but they are not allowed to incriminate themselves in this matter. "I had your money," says the treasurer. Fear seems banished. Simeon joins them, and confidence and merriment follow. Ah, yes, Joseph sees and hears; they do care for Benjamin and their father. He sees what perhaps they are not conscious of—their sorrow over their evil treatment of Joseph long ago. He hears their comments in their own tongue on the singular arrangement of chairs and plates at the table, just as it was probably at home before Joseph left. But for the kindness of the presiding official and his determination to make everything pleasant, suspicion and fear would arise in their hearts.

Fivefold messes for Benjamin. Can they stand this new evidence of favoritism? This, too, is like old times, with Jacob at the head of the table. Verily, the table, the scene, recalls the exculpatory story of "one man's sons." "And they sat before him, the first-born according to his birthright, and the youngest according to his youth; and the men marveled one with another." Was there a vacant seat, an unused plate, next to Benjamin, where Joseph sat before his cruel sale? "With one another," everything reminds them of Joseph. It seems as if circumstances demand that

Joseph step in and sit down with them. He sees, hears and yearns over them as only a forgiving brother can. The envies and antagonisms of Jacob's wives descending to their sons had sold their best brother into slavery and death. Joseph, the greatest sufferer, would cast out that murderous spirit and reunite all Jacob's sons into one family. Loving his father, he loved his father's children. Rachel's son, Leah's sons, Zilpah's sons, Bilhah's sons, all sat and ate together. They were brethren. "One man's sons."

And shall not all of God's sons sit at the banquet together around the table of their Lord-Brother? Shall envy, bigotry and hatred be allowed to mar this scene and separate these brethren whom he so much desires to "be one." Let those repent who have sinned against him; while Benjamin's innocence recommends, and Joseph's love covers them all, forever uniting this long-separated and long-suffering family.

W. H. WILLIAMS, *Minister Christian Church,
Clarks ville, Mo.*

WHO SHOULD PARTAKE OF IT.

What have we before us? A table, upon which is spread, from a physical view-point, a funeral meal, but, from a spiritual view, a sumptuous feast. A loaf, in itself a symbol of Jesus' body, in its "breaking" shadowing forth the bruising of that body. A cup typifying that blood "shed in order to the remission of sins." The whole constituting an ordinance instituted by

Christ, belonging to Christ, perpetuated on the authority of Christ. It is the "joint heirs'" Passover, "fulfilled in the kingdom of God."

But who should partake of, be benefited by, and enjoy this feast? We reply, any one who, after a self-examination, considers himself worthy. "Open communion" is wrong, "restricted communion" is unscriptural, unless by it we mean restricted to individual judgment and conscience. No man can invite, no man can debar another. Every one who believes himself a child of God, has therein an inalienable right to eat at the Master's table. "Open communion" is religious anarchism. "Close communion" is religious Judaism. Paul strikes the only happy, philosophical, scriptural medium, when he makes self-approbation, subsequent to self-examination, the supreme qualification.

Let us not part company with Paul, if we would linger with the Christ. And whether we be Cephasites, Apollosites, Paulites, or what not, let us examine ourselves (not another), and "so eat" and "drink" that God's approbation may rest upon our hearts, that we may be united in love, and Christ "may dwell in our hearts richly by faith," and be formed in them the "hope of" everlasting "glory."

Let us then surround this board, and with examination, approbation, humility, reverence and gratitude, celebrate his death and resurrection, losing all thought of each other in holy communion with our exalted Lord.

W. J. COCKE, *Evangelist, Christian Church, Virginia.*

WHO MAY COMMUNE?

Who may commune? is a vexed question with many good people, and we propose to look at the question from this standpoint for a few minutes, in the hope of helping some one to a more intelligent understanding of the matter. There is no need of a misunderstanding on the part of any one, as to who has a right to partake of the Lord's Supper. Many are misled by teachers who ought themselves to know more of God's will on this question, and we can not blame them for their ignorance, and especially so, when they are seeking for light and are willing to know more on this subject. We are sorry to know that there are some teachers of religion who seek to know and sustain sectarian practices, more than they strive to know and do the will of the Lord. Such have a very partial, narrow view of the Christian religion, and those who are willing to be taught and governed by such teachers can not be otherwise than religious bigots and sectarian zealots. Reason and common sense will not reach many of this class.

There can be but one true answer to the above question, and we could all see it and understand it were it not for the sectarian slavery which hinders us. Let us look at it in all candor for one moment, and we think there can be but one judgment rendered. It is the Lord's table. The children of God have a right to come to the Lord's table. Every child of God, by virtue of his relation to God and Christ, being a member of God's family, has a right to sit down at the Father's table and eat with the Father's family. This

is natural, Scriptural, right. We can all see this and understand it, except when former teaching has biased our judgment and given us a sectarian faith on the communion question. When the Lord's Supper was instituted it was given to the disciples of Christ and with the same freedom to all. There were no limitations in this matter to those who loved the Master and have vowed their allegiance to him, except in this one thing: "This do in remembrance of me." So it followed during the apostolic days that the disciples of Christ had no bondage and no restriction concerning the Lord's Supper more than that imposed by Christ and repeated in the teaching of the apostles. There were occasions when disciples met together from various congregations and sections of country on the Lord's day to break bread, and we have no record of any one ever being excluded from the blessed privilege. In those days Christians gladly received one another, and joyfully partook of the emblems representing the broken body and shed blood of the Saviour, each one esteeming the other better than himself. They regarded all as members of the human family and as loving children, every brother and sister enjoyed a common equality.

The object of the Lord's Supper is to keep in memory the dying love of Christ and to bring Christians nearer to Christ and strengthen them for the trials which none can escape in this world. Its object could not be carried out when a part of God's family is excluded from its participation and helpfulness. When a part of the children partake of the emblems and a part are excluded, such an act proclaims it a partial institution, a sectarian feast, and not the Lord's Supper.

Our opinion is, that whenever any church attempts to set the Lord's table, and at the same time excludes from it Christians, such a feast is not the Lord's Supper. No preacher has a right to exclude any Christian from the privileges of the Lord's table. Neither Christ nor the apostles gave any one such authority as this; and when any one now assumes such authority, he assumes such a responsibility as no Christian can afford to carry. Such assumption of power is a dangerous thing for the one assuming it, and a dangerous thing for those who are kept from the Lord's table. Such a course is out of harmony with Christianity, and can not be the will of the Lord. It is time we had done with sectarianism at the Lord's table.

Christian Evangelist (Christian Church).

WHO SHALL PARTAKE OF THE LORD'S SUPPER.

In attempting to answer this question, we should not be governed by our individual opinions or desires. This has never been a safe rule to guide those who are in search of the truth. We should ask, What says the word of God on this subject? For if we can only learn what the Bible says on this question, it will settle it for all who take the divine will as their guide.

There are three classes who, it is sometimes claimed, have the right to eat of the Supper, viz: Those of the world who are interested in the salvation of their

souls, those believers who have had water sprinkled or poured upon them as baptism, and those who have been immersed upon a confession of their faith in Jesus as the Son of God. We shall examine each of these classes, in the order above named.

1. The world, in the days of the apostles, never sought the Supper. No matter though they were interested in the salvation of their souls; they would under all such circumstances ask the way into the church, and the apostles and early evangelists always gave them the most explicit directions. (See Acts ii. 37-39; also Acts viii. 30-39; xvi. 30-34.) Therefore, instead of giving them the Supper, it would be our first duty to give them the same instruction the apostles gave to the same class in their ministry.

2. Shall the unimmersed eat of the Supper? That is, shall those who have been sprinkled as baptism? My answer would be emphatically, no. This is not because they are bad or wicked people, but because the New Testament knows nothing about sprinkling and pouring as baptism. These people, however honest and sincere, are but following in the steps of the Roman Catholic Church, which changed the ordinance of baptism from immersion to sprinkling. They derive whatever authority they act under from their creeds and traditions, and not from the Bible. So long therefore as the church is to be governed by the word of God, it will be wrong for the unimmersed to partake of the Supper. We can with as much consistency accept sprinkling and pouring for baptism as we can concede the right of such people to sit at the communion.

3. The immersed only have the right to partake

of the Supper. The reasons, in addition to those above given, are apparent: 1. Those who ate of the first Supper were all immersed. These were the twelve. To those who object to this statement on the ground that it is not expressly declared in the Scriptures that these were immersed, I would answer as follows: Jesus who instituted the Supper was himself immersed in the Jordan "to fulfill all righteousness." He also gave them the command to baptize all who should believe the gospel. It is therefore safe to say that he would not have been guilty of so glaring an inconsistency as to commission unbaptized men to command others to submit to this ordinance of God. Those who urge this objection are quibblers, and not honest seekers after truth. 2. Those who obeyed the gospel, that is, repented and were baptized, partook of the Supper in primitive times. (See Acts ii. 41, 42; xx. 7.)

"From this," says one, "you must then be a close communionist." No, not exactly. But I am just as far from being an "open communionist." I believe that any baptized penitent believer has a right to the Lord's Supper. No man or church has a right to forbid such. Nor has any man or church the right to invite any others to the Supper. If people do not obey the truth, do not deceive them into believing that they are acceptable at the Lord's Supper. Teach them the truth, and let them act in obedience to its demands.

B. F. CLAY, *Evangelist Christian Church, Georgetown, Ky.*

WILL CHRIST COME ON THE LORD'S DAY?

We are not to remember Christ's sufferings only ; but we are to remember his teaching and the home he has gone to prepare for us. This is to be perpetuated until he "comes" and brings his reward with him.

Just when he will come no mortal man can tell ; but I sometimes think it will be on the Lord's day, for the following reasons : Our Lord rose from the dead on this day. The Holy Spirit came, to guide the apostles into all truth, and to bring all things to their remembrance, whatsoever he had commanded them, on this day. On this day they met to break bread (Acts xx. 7). Now, the Lord said, "Do this until I come."

Now, when the world shall be converted to Christ, and all be gathered together in our respective places of worship, eating and drinking in remembrance of him, would it not be an appropriate time for him to come and bring our reward ? It seems so to me.

Dear brethren and sisters, if he should come on the Lord's day, and you and I are living on the earth, may he find us gathered around his table, eating of the loaf, in memory of his broken body, and drinking of the cup, in memory of his shed blood.

HENRY DAVIS, *Christian Church, Redfield, Iowa.*

WONDERFUL REDEMPTION.

To have the greatest influence upon men in the flesh, facts, arguments and moral truths should be put

in a concrete form. While on earth the Saviour taught by parables, and after he ascended to heaven he desired his disciples to especially remember him through symbols.

Adam's body was broken that Eve might be formed, and the twain were made one flesh and members one of the other. And so with Christ and the church. He shed his blood to redeem lost lives, and his body was broken that "the new creature" in him might be formed. We thus are made "members of his body, of his flesh, and of his bones" (Eph. v. 30). This "*wonderful redemption*" and this nearest and dearest divine relation are to be kept green in our memory by the weekly participation of the loaf, which represents his broken body, and the "fruit of the vine," which is emblematical of his shed blood. His death is celebrated upon the day of his resurrection, to connect the two marvelous events, for without his resurrection his death would have been in vain.

The Lord's Supper is for his people, and whatever is requisite to membership in his family, is properly necessary to communion; but as we commune with him rather than with each other, every man must judge of his own fitness to come to the Lord's table, and abide the consequences.

We need a prayerful preparation for the Lord's Supper, and should observe the profoundest reverence at our Father's table (I. Cor. ii. 28, 29). Let us think of the sin in the Garden of Eden and in our own lives that caused the suffering in the Garden of Gethsemane and on the cross, and that found the precious occupant for that new grave that was in the garden; of this life of darkness and the darker vale at its close, that are

made light, and the brighter world beyond that is made propitious by the sufferings of our Lord, and let us lovingly and prayerfully partake of this Supper, and of all the privileges and duties he has left us.

A. MARTIN, *Pastor Christian Church, Omaha, Neb.*

THE WORSHIP OF THE CHURCH

“ And they continued steadfastly in the apostles’ teaching, and in fellowship, and in breaking the loaf, and in prayers ” (Acts ii. 42). We are told in this chapter how the first Church of Christ was established, and in this forty-second verse we have the worship which those disciples practiced in their meeting. Their example is equivalent to a command for us to do the same. The apostles were commanded to teach all things which Christ had commanded them, and this verse shows clearly what they taught to those who had gladly received the Word, and were baptized in the name of the Lord. This passage more clearly sets forth the worship of the primitive Christians, than any other passage in the entire Bible. The fellowship refers to their assembling for religious purposes, and participation in religious privileges. We are also told that they continued steadfastly (faithfully and constantly), in breaking of bread. Thus we see the breaking of the loaf was a part of the worship of the first church. They also continued steadfastly in prayers; in supplication to God for the extension of his kingdom among men, and the increase of grace and spirit-

ual life amongst the saved. They had no ritual and elaborate form of worship. They adhered strictly to the preaching of the Word, continuance in the apostles' teaching, the fellowship, the breaking of bread, and prayers. They had Christ for their foundation. They kept up the communion of saints, and communed with God. They deeply sympathized, one with the other. They steadfastly kept up the memorial of the death of Christ by their celebration of the Lord's Supper. They earnestly besought God for his blessings, and he favored them by multiplying their numbers and increasing their zeal, love and courage. How thankful we should be for the simplicity of the worship of the church. How humbly and prayerfully should we engage in these exercises, and participate in these religious privileges, that we may be edified, and that sinners may be saved.

JOHN BRANDT.

WORSHIP.

The worship of this church is also a feature worthy of special consideration. We read that they continued steadfastly in the apostles' teaching, in the breaking of bread, in the fellowship, and in prayers. Their worship partook altogether of the simple, spiritual worship of the synagogue, and was entirely free from the external pomp and ritualism of the temple. That was a worship addressed to the flesh, under a fleshly covenant; but in the Church of Jesus Christ the worship was to be in spirit and in truth. It was a spiritual re-

ligion, and required a spiritual worship. We therefore find the disciples meeting constantly for prayer, praise, and the preaching of the gospel. One peculiar feature of their worship was, their meeting on the Lord's day to observe the Lord's Supper. We read that when the disciples at Troas came together, on the first day of the week, to break bread, Paul preached to them. The history informs us that Paul and his companions had been in Troas all the week, and were waiting to depart on Monday. It is evident, therefore, that they were staying for the purpose of meeting the disciples of Troas on the Lord's day. Now, observe, that while Paul was there all the week, and they knew he would be with them on the Lord's day, and preach for them, as his custom was, for he never failed to preach Christ whenever he could get a hearing, the disciples did not come together that day to hear Paul preach. That they were anxious to hear him preach must be conceded. It is unreasonable to think otherwise. Indeed, so great was their interest in his preaching, and his interest in preaching to them, that the meeting was continued all night. Yet, for all this, the disciples came together to break bread. This was the leading purpose of their meeting. Then, we ask, if, under those circumstances, with Paul to preach to them, they met to observe the Lord's Supper, should not that be the controlling thought and purpose of God's people in meeting now on the first day of the week? But look abroad throughout this highly-favored Christian land, and ask yourself, Is it so? See the multitudes going in various directions on the Lord's day to places of worship, and ask for what they are going? How many are going for the purpose for

which the disciples in Troas went, even when they had Paul for a preacher? How many churches spread the Lord's Supper every Lord's day? You see, then, that the leading purpose of meeting on that day in the apostolic age, is mainly lost in this age. This was not only the custom of the church at Troas, but of all the churches; and it so continued after the apostles till the church was corrupted by the "Man of Sin," that led it into the great apostasy.

F. G. ALLEN (*Old Path Pulpit*).

THE WORTHY COMMUNICANT.

"I tell you this man went down to his house justified, rather than the other" (Luke xviii. 14). Which of these two men was the more fit to come to the Communion? The Pharisee did not live in any open sin, he was not leading a wicked life. He was a religious man, in his own way, over-scrupulous to perform every duty to the letter. What reason for him to stay away from the sacrament? "If I am not fit, who is? If I have neglected one, the least, of God's services, I shall be only too glad to keep it all the more strictly for the future. I have not a grudge against any human being. What more can I do?" This is what the Pharisee would have said.

Was the publican fit? Many a person is ready enough in these days to cry, "God be merciful to me, a sinner." Suppose the publican who said these words had said to himself, "There, how beautifully I have

repented. I am all right now." Would he have gone down to his house justified? Not he. No more will you and I, my friends. If we have sinned, we should be utterly ashamed of it. If we know what sin is, if we see the sinfulness of sin, we shall be too much shocked at the sight of our own hearts to have time to boast at our being able to see our own hearts, and instead of thinking ourselves better than our neighbors, because we see our sins, and fancy they do not see theirs, we should be ready to think ourselves worse than our neighbors. And as we grow in grace we shall see more sin in ourselves, till we actually fancy at times that no one can be as bad as we are, and in lowliness of mind esteem others better than ourselves. Let us ask God to open our eyes, that we may see ourselves just as we are, how ugly and foul sin is, how mean and ungrateful towards God, who wishes us nothing but good, and wishes us to be good, because goodness is the only path to life and happiness. Then, indeed, we shall be fit to come to the Holy Communion; for then we shall be so ashamed of ourselves that we shall truly repent of our sins—determine to lead a new life, to have no heart to look down on any of our neighbors, or pass hard judgments on them; but be in love and charity with all men. Thus, in spite of all of our past sins, we can partake worthily of the body and blood of him who died for our sins, whose blood will wash them out of our hearts, whose body will strengthen us to a new and everlasting life of humbleness, thankfulness, honesty, usefulness and love.

CHARLES KINGSLEY (*Selected from a Book of Sermons published by Worthington*).

COMMUNION WINE.

1. The use of alcoholic wine rests upon an assumption entirely. The word wine (or its representative) is not used in connection with the Lord's Supper by any of the sacred writers. Nine times this is alluded to in the New Testament, and each time it is simply called the cup; and when the Master himself would describe the contents of that cup, instead of using any one word, lest its meaning might be mistaken, he uses a descriptive phrase, "the fruit of the vine." (See Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18).

Now alcohol is not the fruit of the vine, nor is any fluid containing it produced by any living process, and, therefore the use of any such liquor at the Lord's table is a perversion of a divine ordinance.

2. The use of such wine is not only unauthorized, but it gives an occasion for persons to scoff at sacred things.

3. It is admitting what is not true; to-wit: That the evil is not in the use of alcohol, but in the quantity used; and therefore total abstinence is not a duty, while the divine command requires us to "abstain from all appearance of evil" (I. Thes. v. 22).

4. By the substitution of alcoholic wine for the fruit of the vine, the type and meaning of the institution is destroyed. Alcohol, the product of death and decay, can never be the symbol of life-giving blood.

5. The cup of intoxication is not only the perversion of a divine appointment, but it is a temptation and may prove a fatal snare to those who are struggling to escape from the fetters of an evil habit. In view of

the vices and crimes that afflict society, that desolate homes and poison the fountain of domestic happiness, this cup should be banished forever from this sacred place.

6. With the abundance of grapes that are produced in this country, there can be no excuse for substituting anything for the "cup of the Lord," the fruit of the vine. The juice of the grape fresh pressed and boiled can be preserved from fermentation for any length of time by bottling it up at boiling heat and sealing it carefully as we preserve fruits. We hope that, for the sake of both Christianity and temperance, you will give this subject your earnest and prayerful attention.

MRS. R. T. BROWN, *State Superintendent of
Communion Wine.*

COMMUNION WINE.

The fruit of the vine (Matt. xxvi. 27-29, Mark xiv. 25).

The contents of the cup of the communion should represent the blood of Christ, by which the world is saved from sin. Jesus chose the fruit of the vine for that purpose. Certainly the grape juice or wine used by them could not have been fermented into alcohol. To the extent of the change from wine to alcohol, the fruit of the vine disappears. The greatest curse at this time to society is fermented liquors. Alcohol is killing more men, bebruting and beggaring a larger number of the race than all the other iniquities put together. It

has become the symbol of death and destruction, bestiality, degradation and ruin, and to make it the symbol of the blood that was shed for the purpose of redeeming and saving the world is perfectly out of the question.

The oil that was to give light in the tabernacle was to be beaten, and therefore the best that could be furnished. God has never been willing that the services of his house should be kept with poor materials. He has ever demanded the best. And for a church of Christ to be celebrating the Lord's death with drugged liquors, made of alcohol and poisons, is a shame, and should be discontinued at once.

It need not be said that we are not able to provide the fruit of the vine unfermented, for it can be easily done. Many of the churches are using only the unfermented juice of the grape, and it could be and ought to be so with all.

D. R. DUNGAN, *Author "On the Rock," "Rum, Ruin and Remedy," University Place, Iowa.*

WINE—RABBIS AND ENCYCLOPÆDIAS ON.

It is sad to see there are so many devices to keep intoxicating wine in the Communion service of the Christian church. One, on which much reliance is placed by some Christian ministers, is the theory held by some Jewish rabbis: "That the working of fruit-juice does not produce leaven, but only the fermentation of grain products." This is a medley of ignorance and presumption. The fact is, that leaven pro-

duces "the working of fruit-juices," just as it produces "the fermentation of grain products." "Working" and "fermentation" indicate or mean precisely the same thing. The agency by which this process is carried on, in both cases, is the same, and the product, alcohol, is the same. The agency is in the action of yeast germs on sugar in the sweet juice of the grapes, and on sugar in the flour of which bread is made.

If grape-juice is exposed to the air in warm weather, these germs soon find their way into it, and begin their work on the sugar in the juice. This work is so fine that we can hardly comprehend it, and these germs are so small that we can see them only with a microscope. They break up the sugar into its original elements—oxygen, carbon and hydrogen. These elements unite in different ways, and exactly furnish the materials for two new substances: carbonic acid gas, which arises and escapes in the air (this rising is called fermenting); the other substance is alcohol, which remains in the water and unites with it.

In making bread the yeast germs are at hand, put up in a paste of flour, and dried in little cakes. They act on the sugar in flour the same as in grape-juice. The object is to inflate the dough with the gas, and make the bread light. The alcohol escapes a trifle in baking. . Leaven or ferment is forbidden by express laws in the Passover, and in the offerings burnt on the holy altar.

The Schaff-Herzog Encyclopædia is quoted as saying: "No such thing as unfermented wine is (now) known in the country in which our Saviour lived in the days of his flesh." Admit it, what does it amount to? Those who stick to intoxicating wines may have the

rabbis, the Arabs, the names and usages of other people and other languages ; we rest on the infallible Word of God, written in the Hebrew and Hebrew-Greek of that age and country, when the Old and New Testaments were written.

The American company of revisers have put in the appendix to the Revision their proposal to insert "new wine" for "wine" in Gen. xxvii. 28, and elsewhere uniformly for the same Hebrew word. This Hebrew word is *tirosh*, often used, and is the undoubted "fruit of the vine;" is "new wine" kept from fermenting, "put in new bottles" (skins), as Christ tells us (Luke v. 37).

It is amazing that such great deference should be paid to Jewish rabbis on the subject of wine. Christ in his day condemned their interpretations and practices, which were contrary to the Bible. They have no special authority as interpreters of the Bible. They even fail to see that Christ is the promised Messiah. Their interpretations and ceremonial practices are based on their theories and traditions and have corresponding authority. The Bible is our guide ; we take it in its entirety. As to communion wine, I think we must agree with Prof. Beecher, of Auburn Theological Seminary, in what he says of this matter : "The arguments from the Jewish usage of the phrase, 'the fruit of the vine,' and from the Jewish usage of the Passover, and the Christian usage in the Lord's Supper, are all based on documents several generations later than the time of Jesus. Whatever vitality they may have, they are tradition, and not Scripture." This puts the Bible in its rightful place as the only ultimate and rightful authority. Fermented, intoxicating wine is not "the fruit of the

vine." The fact that hundreds of years after Christ it was so called in many churches, is no authority. It can not be "the fruit of the vine," when that fruit is destroyed and converted into alcohol, a new and poisonous substance. The church authorities, those who pour that wine for sacramental purposes, should think on this matter. Certainly there can be no rightful objection to "the fruit of the vine," a harmless, delicious and nutritious substance, fitting in all respects as a symbol to commemorate the shed blood of Christ for the remission of our sins.

Some writers now place great confidence in this historic fact, that fermented, intoxicating wine was called "the fruit of the vine" several generations later than the time of Jesus. This is no proof that what Jesus calls "this fruit of the vine," *had been* "this fruit of the vine," but was then a fermented, intoxicating liquor. We should think of what is implied in this supposition. Jesus is made to misrepresent the contents of the cup he blessed, calling it "the fruit of the vine," when what it contained was an intoxicating liquor, which had none of the fruit of the vine in it. This had been destroyed by fermentation.

The words of Jesus are true words. He holds that cup he blessed in his hand, and says, "This fruit of the vine." They who say it was an intoxicating liquor, made by destroying "the fruit of the vine," so rich in nutriment and tonic power, should think on these words of Rom. iii. 4, "Let God be true, but every man a liar."

Grape-juice, which is the "fruit of the vine," contains both nutrient food and tonic properties of a high order. Many resort to grape countries for this diet.

It is called "the grape cure." This definite, unmistakable name, which Christ gives to the contents of the cup he blessed, puts this matter beyond any questioning or cavilling.

REV. J. M. VAN BUREN, *National Temperance Advocate.*

THE WITNESS.

We are about to permit one of God's witnesses to testify. As Bunker Hill, Mount Vernon, and the Fourth of July are witnesses to succeeding generations of the birth of American liberty, so is this institution a witness to the world of the birth of Christianity and of all our hopes and joys. John says: "For there are three who bear witness, the Spirit and the water and the blood, and the three agree in one. If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son." Paul says, "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" Again he says, "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." This proclamation of the death of Christ upon his glorious resurrection day (Acts xx. 7), through the symbol of the blood of the new covenant (I. Cor. xi. 23-25), is the witness of the blood concerning the divinity of the Son of God. Let us also remember that

as the twelve loaves of shew-bread and their cup of incense were renewed every week in the holy place of the Jews, so the Lord's table is spread in the kingdom every week, on his resurrection day. What a glorious love feast for every Christian soul. May the cup of incense not be wanting in our feast to-day. May the incense of adoration, confession, petition, thanksgiving and praise, ascend the pearly way to the very throne of God in the heavens, as we celebrate the Saviour's precious love in this, the Lord's Supper. How precious to our hearts to-day is the name of him who hath redeemed us unto God. It shall ever be—

“ The sweetest name on mortal tongue,
The sweetest note in seraph song;
The sweetest carol ever sung—
The blessed name of Jesus.”

M INGELS, *Christian Church, Oswego, Kan.*

AN ABIDING WITNESS FOR CHRIST AND HIS GOSPEL.

In this article we simply write of one of the objects of this ordinance, viz: that of a witness. John in his first epistle, fifth chapter and eighth verse, says (revised version), “there are three who bear witness, the Spirit, and the water, and the blood, and the three agree in one.” A witness supposes a trial. The mission of Christ into this world and the truth of his Gospel are facts to be substantiated and established among a race of sinful men already under condemnation, that they might be

delivered. Proof is brought out on this infinitely important trial in accordance with the law of evidence established by both divine and human enactments, viz: that at the mouth of two or three witnesses shall the matter be established. (Deut. xix. 15; Matt. xviii. 16.) The Lord has placed his witnesses in his church and they give their testimony. The Spirit abides there and testifies. (John xiv. 16 and xv. 26, 27; Romans viii. 16.) So also the water, or the ordinance of baptism, a standing ordinance, is a testifying witness for Christ and the evidence was received in the time of John. (Mark i. 5.) This beautiful ordinance with its language of symbolisms at the very door of the church is standing proof of the doctrine of salvation by Christ, that he died for our sins, was buried and rose again for our justification. The blood. The Lord's Supper is also on the witness-stand, giving damaging testimony against sin and unbelief, and at the same time showing in and by its emblems, the truth of the glorious gospel of the Son of God, agreeing with the other witnesses. (Matt. xxvi. 26-28.) Jesus took the loaf, and blessed and broke, and gave to the disciples and said: Take, eat; this is my body. And he took the cup and gave thanks, and gave them, saying: Drink ye all of it; for this is my blood of the new covenant which is shed for many, for the remission of sins. This bread stands for my body, represents it. The body that God prepared for the sacrifice (Heb. x. 5-10), the only body in the universe that had blood in it that could atone for sin and ransom sinners. The Supper he instituted, testifies of Jesus, our Great High Priest, making atonement for our sins. In his work on the cross he sealed up and finished the Old Testament sacrifices, and became

the mediator of a new and better covenant, that by means of death for the redemption of the transgressions under the first covenant, they which are called might receive the promise of eternal inheritance. The testimony of the Supper is peculiarly impressive of the efficacy of Christ's death and sacrifice, in the salvation of the lost, of which the Passover was only a type of less weight and force. As the observance of the feast of the Passover by the people of Israel was testimony of their coming out of Egypt, that the night before their departure the destroying angel who was to put to death the first-born in Egypt, passed over the houses of the Hebrews without entering because the blood of the lamb was on the posts and lintels of their doors, so the bread and wine in the Lord's Supper testify to the Christian's deliverance from sin and death, and are proof of Christ's mission into the world and the power of the gospel. As the Passover testified to the end of the old dispensation, so the Supper will show forth the death of Christ until he comes the second time.

REV. G. W. HUNTLEY, *General Missionary, American Baptist Mission Society, Fargo, Dak.*

THE LIVING WITNESS.

"Ye do show the Lord's death." One of the greatest events of all history was the death of Christ. He refused to give all signs, except that of his death.

“ Destroy this temple and in three days I will raise it up.” “ I have power to lay down my life and power to take it again.” “ As Jonah was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart of the earth.” “ They shall deliver the Son of man to the Gentiles, to mock and scourge, and to kill him, and the third day he shall rise again.” It soon came to pass that he was scourged, killed, the temple destroyed and the life given. And did he die? There was a time when the Jews, who surrounded the cross, with their Priests and Levites, who cried out, “ Come down from the cross and save thyself,” could have testified to the death of Christ. There was a time when the soldiers who executed him and cast lots for his vesture, could have testified to his death. There was a time when the centurion, who smote his breast and said, “ Truly this man was righteous,” could have testified to his death. There was a time when his loving mother, who stood by his cross, could have testified to his death. There was a time when Joseph of Arimathea, who laid him away in his sepulcher, could have testified to his death. But these eye-witnesses of the death of Christ are no more amongst the living. They have gone the way of all the world. But the Lord’s Supper is a living witness of Christ’s death. The rending veil, the darkened sun, the trembling rocks and the opening tombs, once spoke of the death of Christ ; but they are now silent. Yet here is a living witness, proclaiming aloud to all the world, that Jesus died for our sins, gave his life a ransom for many, took away the sting of death, which is sin, and opened up the way for our pardon, peace and safety. Then let us thank

God for this witness, which confirms our faith, and brings to our remembrance the death of Christ.

JOHN BRANDT.

THE WITNESS.

We do well to remember upon each recurring Lord's day, "that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he broke it and said: Take, eat; this is my body broken for you. This do in remembrance of me. And after the same manner also, he took the cup, when he had supped, saying: This cup is the new testament in my blood. This do ye as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

This is a commemorative, a monumental institution—one of the three witnesses left upon the earth for Christ, mentioned in I. John v. 8. It is grace and salvation to believers who rightly partake, and testimony to all who behold. As love prompts us to look often and tenderly upon the picture, or some memento left us by some dear, departed friend, so we eagerly come to partake of these emblems in loving remembrance of the dear departed, once suffering, but now exalted Saviour. This we shall do till he come again.

"Let each examine himself." We have neither time nor occasion to examine our brethren. Let us each look inwardly upon his own heart, and outwardly,

by faith, upon Calvary's suffering Saviour. With our minds fixed upon that scene, and our hearts all aglow with love for such a Saviour, let us reverently stand and give thanks for the loaf (or cup).

Thanksgiving: Holy Father, accept of the gratitude of our hearts for this loaf, which represents the body of our blessed Lord and Master. Help us to partake of it rightly discerning its intent, and finally save us in the Redeemer's name. Amen.

G. T. CARPENTER, A. M. T. A. S.; *Chancellor
Drake University, Des Moines, Iowa.*

WHY HE BECAME POOR.

O what thoughts fill our minds and what love fills our hearts as we surround this board. "For ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor, that ye, through his poverty, might be rich" (II. Cor. viii. 9). He left the honor and esteem of angels for the frowns and scoffs of men. He was God. He became man, a man of no reputation. He was rich in all the material and spiritual universe of God, but he became so poor that he had not where to lay his head. He laid aside his heavenly robes of beauty and honor for a long purple robe. He left a crown of splendor for a crown of thorns. He left a life of purity and holiness to die a disgraceful and cruel death on a Roman cross between two thieves. He died a beggar. He died in sight of demons. He died while angels wondered. He died

while men mocked. He died pleading for his murderers. He died while the mighty mountains were torn asunder and the rocks were rent. The veil of the temple was torn from top to bottom. The world trembled from its center to its circumference, and the whole earth was clothed in garments of leaden gloom when Jesus died.

Brethren, we meet to commemorate this death to-day, because by it he gained a mighty victory. He is more than conqueror, for by that death he conquered death.

JUDSON BROWN, *Christian Church, Cookport, Pa.*

WHY INSTITUTED BY OUR SAVIOUR.

The Lordian Supper was instituted by the Saviour, whereas the Lordian day was not ; and to consider the reasons for this difference will facilitate our argument. These are two. First, the Supper is a communion (I. Cor. x. 16). Jesus and his disciples sit together. He gives them, with his blessing, both the bread and the wine, as his body and blood. It is that which man may not take except Jesus himself shall give. While it is a commemorative ordinance in the church, it is more than that ; it is the dispensing of blessings, on the one hand, by the Saviour who sits at the table with us ; on the other hand, it is a partaking of those blessings by us. This active and actual participation of Christ, on the occasion of its first institution, must be regarded as attending it at all times. It was established

formally and directly by him, and he still continues, representatively at least, one of the parties in its observance. The lesson would never have been as complete had only the apostles, even by inspiration, given it to us. Christ must ever be regarded as present at the feast, presiding and freely giving the bread of life, and yet therein the disciple shows forth his Lord's death, recognizes and represents him as Lord and honors him ; hence it is Lordian.

In the second place, we are brought nearer in fact and feeling to the death of Christ itself. It is as if he had taken each of us, which he did representatively in the person of the first disciples, all unconscious as they were, down with him to the very gates of death, and made us partakers of his sufferings, not of his agonies and the gloom which just then were weighing heavily upon him, but of the glad fruits. How sweet to remember that our Saviour thought of us in the darkest hour, not as of those that could help or cheer him, but as of those with whom even then he could hold fellowship, whom he could bless, for whom indeed he was willing to die. I would not forget that precious fact. If he could think of me then, surely when I come to die he will be with me. In fever and pain, in the sundering of all earthly ties, he will be there to commune with my soul. Even so at his death were we present, and because unconscious, helpless and lost, the more encouraging was it, may we venture to say, to him to give himself for our redemption. Had the Supper been established after the resurrection, the memory of that event would have been uppermost in the mind. Had the apostles appointed it, the person-

ality of Christ and his death would have been still remote from our thoughts.

The Lordian day differs in this. It commemorates the resurrection. The date of its origin must be after that event.

To the Spirit, then, would properly be left the institution of the first day of the week as a day of worship for the church, commemorating also, for all time, the resurrection of our Lord from the grave.

A. M. WESTON, A. M., *Formerly Professor in Hiram College, Ohio, and President of Eureka College, Illinois. (The Evolution of a Shadow.)*

TEACHING OF THE REFORMED CHURCH CONCERNING THE LORD'S SUPPER.

The Reformed Church in the United States traces its origin directly to the early movements of the Reformation in the sixteenth century. Its name signifies that the church of the apostolic age, which had been largely under the influence of tradition and monasticism during the middle or dark ages, was then reformed, so that the faith once delivered to the saints was again set forth as presented in the Bible; which was then also declared to be the only rule of faith and practice. The word "Reformation," taken in the broad historical sense, describes the entire Protestant movement of the sixteenth century, the prominent actors in which were Luther, Zwingli, Melancthon, John Wessel, Calvin, Ursinus, Knox, and others. The Church

of Rome, at that time predominant in Western Europe and Great Britain, celebrated the Lord's Supper under the title of the "Mass," affirming that the elements of bread and wine were changed into the actual body and blood of Christ (transubstantiation).

When the reformers were laboring to reinstate the apostolic doctrine and practice of the church in relation to the Lord's Supper, the fact was made manifest, especially in the conference between Luther and Zwingli at Marburg, in 1529, that the former held, mainly, that in, with and under the external signs of bread and wine, the body and blood of Christ were given unto Christians to eat and to drink; that the Saviour's words, "This is my body," were to be interpreted in a literal rather than in a figurative sense. Zwingli, on the other hand, claimed that the words of the institution meant "This signifies my body," coördinating them with such passages as "I am the vine," "The rock was Christ," etc. He alleged that, as Christ's body was in heaven, it could not be literally in the sacrament at the same time. Calvin took substantially the same view of the Lord's Supper as Zwingli; that the words, "this is my body," "this is my blood," are to be understood figuratively, so that the bread and the wine are said to be that which they signify (metonymy). He held that Christ, through faith by the power of the Holy Spirit, feeds our souls; that the "signs" may be administered to hypocrites as well as to true believers, but the verity of the "signs" come only to the latter.

Owing to this difference of view between Luther and those agreeing with him on the one hand, and the other reformers on the other, the Protestant Church was divided into two sections. Switzerland, parts of

Germany, Holland, France, Scotland and England held mainly to the view of Zwingli, Calvin, Wessel and Knox ; while large sections of Germany and the countries to the north sided with Luther's view.

The Heidelberg Catechism (1563), the symbol of faith in the two Reformed Churches bearing the name in this country, represents the former view. Questions 78 and 79 read, in brief: "The bread of the Lord's Supper is not changed into the very body of Christ, though agreeably to the nature and use of sacraments it is called the body of Christ." "Christ assures us that we are as really partakers of his true body and blood, by the operation of the Holy Ghost, as we receive by the mouth of the body these holy tokens in remembrance of him." The latest official definition of the church as to the sacrament is the action of the General Synod in adopting the report of the Peace Commission in 1881, viz.: "We hold that in the use of the holy sacraments the grace signified by the outward signs is imparted to those who truly believe, but that those who come to these holy sacraments without faith receive only the outward elements unto condemnation."

DAVID VAN HORNE, *Prof. Dogmatic Theology,*
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A MEMORIAL AND A COMMUNION.

In partaking of the Lord's Supper, if it should do us good, as it does good to the upright in heart, we

must approach it discerning the Lord's body and the beautiful significance of this ordinance of the Lord's house.

If we approach it with minds appreciating its significance, our hearts will be filled with grateful love, and we will rise from this feast reconsecrated and ready, like our Exemplar, for Gethsemane, if need be, for death, if need be, or better, for life for God and the good.

That we may *know* its power we must place emphasis, heart emphasis, upon

1. *Its Memorial Character.* Memory is one of the gifts of God which, perhaps in great imperfection, survived the loss of Eden; its power is wonderful; from it, as from a treasure house, we bring forth things new and old; the lullaby our mother sang to us, the intricacies of mathematical demonstrations, the great sorrows of your heart, all are there, and God lays deep hold of this power of memory and makes it, with gratitude and hope, a large element in soul life.

Our Lord meant and utilized all this when he gave to us this memorial; he did not want to die and leave it to his disciples to devise some suitable memorial, but upon that night of nights, he, in that upper room, gave it to his own, with his own words, "This do in remembrance of me."

It is a sweet habit of the heart to remember its loves, and the Master in this way enjoys a sweet immortality upon earth, for:

"To live in the hearts we leave behind
Is not to die."

How much there is in the career of Jesus that is worthy of being held in everlasting remembrance, I

leave for your hearts to answer; his voluntary humiliation; his divine helpfulness; his burden bearing; his gifts to men, all this is brought to the reverent mind as thoughtfully we break and drink of this memorial of our Lord.

“ While yet his anguished soul surveyed
Those pangs he would not flee;
What love his latest words displayed!—
‘ Meet and remember me.’

“ Remember thee! thy death, thy shame,
The griefs which thou didst bear!
O memory! leave no other name
But his recorded there.”

A panorama of the Holy Land was once being exhibited to a deeply interested audience; as the scenes in the life of that divine man of Nazareth were opened one by one, their minds and hearts were filled with his beauty; suddenly as the picture of Jerusalem was passing a voice asked, “ *Where is Calvary?*” their hearts looked for the hill, for the hill whence cometh our help.

The Lord's Supper brings Calvary to us, and should bring us to Calvary and to Calvary's illustrious Sufferer, that he may do us good.

If this ordinance shall do us the most of good, we must remember that it is not only a memorial.

2. *It is also a communion.* Earth-worn and earth-stained we come, knowing that he is an intercessor for us; believing that the blood of Jesus Christ cleanseth us from all sin; if we discern the Lord's body, we participate anew in all the benefits of that shed blood and that broken body.

Paul says: “The cup of blessing which we bless,

is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

This ordinance is the bow of promise to your heart and mine; that, if we come penitently, humbly seeking his blessing, we shall not go away unblessed, but he will commune with us, and communicate to us all the blessings of the New Dispensation.

BENJAMIN L. SMITH, *Christian Church, Topeka, Kan.*

JUDAS EXPOSED AND DISMISSED.

Jesus was "troubled in spirit" by the presence of Judas (John xiii. 21). While they were sitting at the feast he startled them with the declaration, "One of you shall betray me." This fearful speech filled the disciples with terrible suspicion. They gazed upon one another in horror. No suspicion pointed to Judas. They inspected themselves. Each man searched his own heart. Each felt that it might be himself. One after another they began to murmur, "Lord, is it I?" As Jesus reclined, leaning on his left elbow, John lay at his right, with his head quite close to the Master's breast. Judas was probably at Jesus' left. Peter was at some distance. He could restrain his impatience no longer, and signed to John to ask who it was. John asked, probably in a whisper, and was answered in the same low tone, "He it is to whom, having dipped the sop, I shall give it." This would be an ordinary in-

cident of any daily meal, and would attract no notice whatever. He dipped the sop and gave it to Judas, adding aloud the terrible words of verse 21. The traitor, who had thus far remained silent and who must have known something of what had passed, asked, "Rabbi, is it I?" Jesus answered, "Thou hast said." The rest, except, perhaps, Peter and John, did not hear it. Then the Master added aloud, "That thou doest, do quickly." The others thought that the words referred to some ordinary business, but Judas understood them and went out from the presence of his Lord. A sacred peace settles upon those who remain, and there is a tone of triumphant gladness in the Master's words which follow (John xiii. 31-35). He gives his followers a new commandment, obedience to which would be a special mark of their discipleship.

New York Observer.

IS IT I?

"One of *you*"—one of my nearest, my dearest, my chosen—shall betray me to my doom. We can imagine the trembling lip, the breaking tones with which these grieved and gentle words were uttered. Christ's announcement of his betrayal was intentionally vague. These disciples needed an awakening. Hence each one, with a sense of real guilt, asked, sorrowfully, "Is it I?" "*Dippeth with me in the dish.*" This was the way they ate, each dipping his bit of bread into the sop or gravy in a common dish. Knives,

forks and plates were unknown. "*I will no more drink of the fruit of the vine.*" He will have no more social meals with them. "*When I drink it new.*" Not new wine, but a new kind of drink at a new kind of supper.

Self-examination is the first requisite to the partaking of this sacred bread and wine. "Is it I?" should be the tremulous watchword of every communicant. Humility in the fear of fault, however secret, is the true spirit to have. It is the most hopeful sign.

In the East the rites of hospitality are most sacred. It is a crime to betray him at whose table one has partaken of bread. On this occasion Christ was the host. Christ is the host at every table to-day. To eat with him and then betray him, is as traitorous now as it was in the year 33 A. D.

The Independent (New York).

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BREVITY AND ORDER.

Taking the Scripture record of the institution by Jesus of the last Supper we are impressed at once with the simplicity and brevity that distinguish it. How few and yet touching are his words! How short and yet solemn and significant the interview! How tame and meaningless the eloquence of human tongue or the pomp of ecclesiastical ceremony beside the words and bearing of our blessed Lord!

Examine the testimony of Matthew, Mark, Luke and Paul. In almost the same words these four witnesses describe the scene. "And as they were eating,

Jesus took bread, and blessed, and brake, and gave to them saying, Take, eat, this is my body which is broken for you: this do in remembrance of me." Here is no elaborate address, no extended preparation, no pompous ceremonial. Jesus without a word selects a loaf of the unleavened bread from the table before him. He blesses God. In the words of Luke and Paul, he gave thanks. A Jew was forbidden to eat or drink without this simple acknowledgment of the goodness of the Creator, and from this custom we derive the beautiful usage of saying grace (*gratias*, thanks) before taking food. He blesses God; not the bread, but God who dispenses the bread, using the very form of words doubtless which was common among the Jews on taking bread: "Blessed be thou, our God, King of the Universe, who bringest forth bread out of the earth!" He breaks the loaf. It was to be the symbol of a crucified body. Christ was wounded, broken, pierced, given for us. There was no reservation. The complete sacrifice must be brought before us. He gives to his disciples. The bread thus broken is distributed. The divine Master passes to his nearest followers the fragments of the bread, and they to the rest. In the same simple manner, Christ, the bread of life, is passed to us, and we must bear it to the ends of the earth; and as the five loaves in the miracle were multiplied to satisfy five thousand souls so shall the blessing be increased to the feeding of all the hosts under heaven. He said: "Take, eat, this is my body which is given for you; this do in remembrance of me." This is all. In giving thanks he does not make "first of all, supplications, prayers, intercessions and giving of thanks for all men," he simply blesses God for the

loaf. In presiding over its distribution he does not enter into a lengthy discussion of the mysteries of the atonement, unfold the conditions of pardon, or exhort the disciples with many words. Here is a brief word of command: "Take, eat!" Here is a simple declaration as to the significance of the loaf: "This is my body." Here is a single appeal to their affection and loyalty: "Do this in remembrance of me."

So of the cup. "Likewise also he took the cup and when he had given thanks he gave it to them, saying, Drink ye all of it. For this is my blood of the new testament which is shed for many for the remission of sins. This do ye as oft as ye drink it in remembrance of me. And they all drank of it." We see in our Lord's example here the same brief, yet impressive, service as in the giving of the loaf. A word of thanks, perhaps the old Jewish form in taking the cup: "Blessed be our God, the King of the Universe, the Creator of the fruit of the vine!" A word of explanation as to its meaning: The cup of the New Covenant by which reconciliation between God and men is established in the death of God's Son. A word of exhortation: Drink ye all of this. Do this always in remembrance of me.

Can we add to the power and beauty and fullness of this New Testament example? If the gospel is faithfully preached before we approach the table of the Lord are not the people of God prepared to receive without further ceremony than a mere reference to our Lord's parting request the emblems of his body and blood? Is anything necessary in this solemn celebration more than a tender, reverent and solemn handling

of these symbols with a few fitting words of gratitude to God for each from the lips of him who presides at the table and a quiet and becoming distribution to the congregation on the part of the officer chosen for this service?

All things, we are told, in God's service are to be done decently and in order. The manner of doing a thing is often of as much importance as the act itself. Nothing can be more shocking to us than disorder at the Lord's Table. In the preparation and arrangement of the simple feast, in touching the emblems and in distributing them to the worshipers, in the bearing and movements of him who ministers at the table and of those who wait upon the people as reverently and as tenderly as one handles the body of a babe in death, these memorials of a crucified Lord should be prepared and touched and borne to those who in spirit and truth would honor Christ. And studying the pattern given to us in the New Testament and imbibing as true disciples the spirit of him whose we are and whom we serve, shall we not be able to make this service beautiful in his eyes and blessed in the lives of his people?

F. D. POWER, *Minister Vermont Avenue Christian Church, Washington, D. C.*

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